

ORIGIN
OF
THE CHINESE
—
CHALMERS

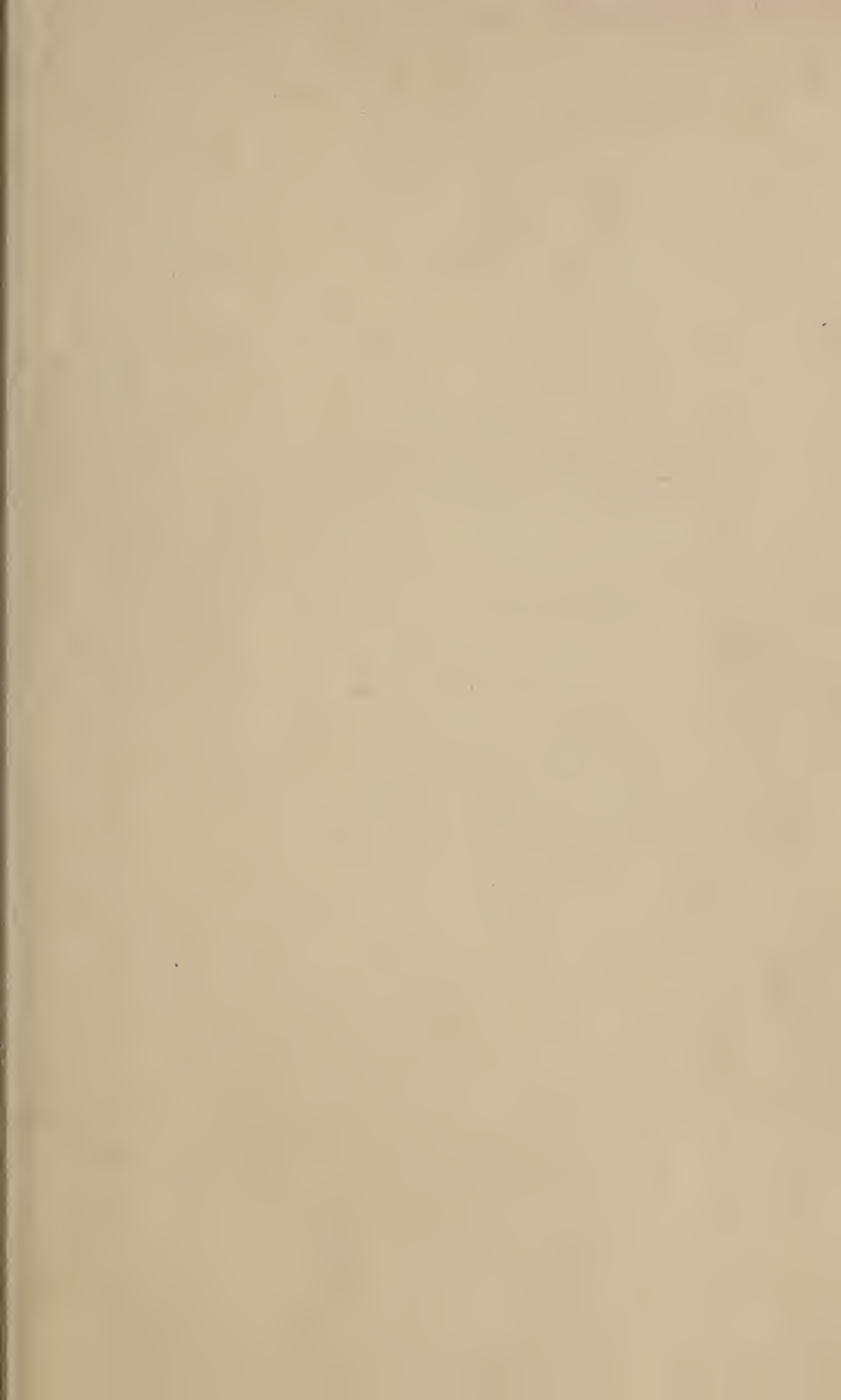
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THE
ORIGIN OF THE CHINESE:

AN ATTEMPT TO TRACE THE CONNECTION OF THE CHINESE
WITH WESTERN NATIONS IN THEIR
RELIGION, SUPERSTITIONS, ARTS, LANGUAGE, AND TRADITIONS.

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PREFACE.

THE following chapters are intended to be suggestive merely, and do not in any case exhaust the subjects on which they touch. If they are useful in exciting, and in any measure directing further investigation, my object will be accomplished.

The student of Chinese may soon find many examples not included in the list given in the IIIrd Chapter: as—NIP, to NIP; TĀI, a TIE; PĀI, to worship, Lat. *pio*; sz', self, Lat. *se*, &c.

The statement made on the first page regarding the theory of 'natural selection' is not invalidated by the fact that some have totally misunderstood that theory. Darwin's investigations all lead to the derivation of present variety from previous uniformity, as in the case of the tame pigeons now presenting so many striking varieties, yet all derived from the rock-pigeon. A writer in the *Saturday Review* for Feb. 11th, 1865, speaks of 'latest investigations' leading to the 'derivation of mankind from the various twigs of that tree so rich in branches which we surround with the order of primates or apes.' In other words, the human species is to be derived not only from all the species of a genus, but from all the genera of an order of apes! A detailed account of these 'latest investigations' would be curious.

Canton, December 26th, 1866.

THE ORIGIN OF THE CHINESE.

CHAPTER I.

INTRODUCTORY.

THE descent of all existing races of men from a single original stock, or the doctrine of the Bible that "God hath made of one blood all nations of men for to dwell on all the face of the earth," is in a fair way to be proved on purely scientific grounds. If the theory of "natural selection" seems at present to prove too much for the theologian, those who embrace it will at least agree with him as to the unity of the human race. And the philologist is doing for languages what the zoologist is doing for living beings. Both are in search of a primeval unity; but the former is not tempted as the latter is to overstep the bounds of moderation, and shock human prejudices by hinting at a common ancestry of men and beasts; for, as Professor Müller says, "Speech is a specific faculty of man. It distinguishes man from all other creatures."

If ethnology does not distinctly point to the derivation of all nations from *one*, it is in part owing to the imperfection of ancient records, and to the spirit of rivalry and pride which led each separate race to imagine for itself an independent origin, but also in

part to the fact that hitherto men of science have not been agreed as to the nature of the truth to be looked for, underlying the mass of traditional fables accumulated in every ancient nation. Divines have eagerly sought for proofs of the unity of the race, and points of agreement with the inspired record; and in doing so have often laid themselves open to the charge of prejudice from the men of science, who have nevertheless been divided among themselves, some of them giving such exhibitions of credulity on the one hand and of scepticism on the other, that their censures have fallen but lightly. At the same time a painful suspicion has not unfrequently obtruded itself on the minds of good people, that, after all, the African, or the Chinese, or the American Indian may belong to a distinct creation from ourselves, and therefore have but a distant and uncertain title to our sympathy, or to the common hope of Christians. Let us hail then the happy change which promises to unite together men of all religious creeds and those of none in the search for a common ancestry for all nations.

The explorers of the source of the Nile might be perplexed by finding that it had more than one; but we need fear no such result. The first specimens of creatures possessing the specific faculty of speech belonged all to one family, and occupied one particular spot on the face of the earth and no more.

Comparative Philology leads to the conclusion that the primeval speech must have been of the simplest kind consisting of what are called *primitive roots*; as *i*, to go; *ad*, to eat; *da*, to give (Müller, Science of Language, p. 267). At this stage, however, language must have been extremely flexible; and liable, in the absence of writing to continual change, both in the monosyllabic roots themselves, and in the order

in which they were placed in sentences. The tendency of the roots to run into each other and form secondary ones as *tud*, to strike; and again tertiary ones, as, *plu*, *ard*, *spas*, *spand*; or to unite permanently and form dissyllables, would, if not checked by writing, soon alter the entire aspect of the language, as has been found among the tribes of Africa and America, where the speech of one generation was unintelligible to the next.

The above observations, which are fully illustrated in Professor Müller's lectures on the Science of Language, have an important bearing on the question of the antiquity of man, or perhaps I should say, *of speaking man*, for with speechless apes who resembled men and had ingenuity enough to make flint implements, if they ever existed, we have nothing to do. If we can point to a time in the history of human speech when it was still made up of distinct monosyllabic roots, or was easily resolved into such, while as yet there existed no mode of writing to fix it in that primitive state, it would seem that the origin of speech cannot have preceded this by very many generations. Nay more, if the mode of writing was alphabetic, and not such as that which has been practised by the Chinese for between three and four thousand years, it could not have served to bind down language to its primitive monosyllabic state. Hence it is that Chinese is as singular in its monosyllabic character as in its mode of writing.* The former would disappear in a thousand years, in all probability, if the latter were abolished, and alphabetic writing substituted in its place. Or, if

* Burmese is said to retain to a great extent a monosyllabic character, but we find in the mythology of Burmah such words as "Barasinmendraghipra," who was "the lord of many white elephants" (Sangermano, p. 45).

the force of habit, which is confirmed in races as in individuals, should perpetuate the peculiarity, there is no assignable reason why it should have been perpetuated for several thousand years after the separation of the Chinese from other races but their writing.

Let us suppose for the sake of illustration, that the language spoken by Noah and his family was still in the Radical Stage, as it would seem it must have been, if all existing families of speech are derived from it; are we not on this supposition obliged to admit that he cannot have been very far removed from the fountainhead of human speech? or else to choose the alternative of an antediluvian system of writing similar to the Chinese, by which *roots* became, as it were, stereotyped and handed down entire and distinct from age to age?

It will be time enough to adopt this improbable hypothesis, when we are pressed to do so by unmistakable proof that man is much older than the Bible seems to make him to be.

From a careful examination of all the available evidence in the case, Dr. Legge has come to the conclusion (Shoo-king, Prolegomena, p. 90), that the Chinese nation had no existence before 2,000 B.C.; and a large part of what relates to the period from 2,000 to 1,600 B.C., recorded in the oldest and most authentic History which the Chinese possess, is no more worthy of credit than the Arabian Nights. Its Ti-yaou and Ti-shun—God Lofty, and God Compliant—are the counterparts of the hero-gods of Greece and Rome, the Hercules whose arms burst asunder mountains, those Lyncurguses and Romuluses (“Deus Deo natus,” Livy), swift legislators, who in the space of one man’s life accomplished the tardy work of ages (Vico, 1725, quoted by Michelet. Confucius (born 551 B.C.), who was a zealous student

of antiquity, was not able to write a continuous and connected history of more than two centuries and a half before his own time. Of previous dynasties he complained that the records were insufficient. About the age of Confucius, the first written documents, which have come down to us—the Poetry and the History—were compiled. The manner of writing then differed from what it has been since the second century B.C., in having the hieroglyphic element more marked, and the characters used phonetically often without the adjuncts called radicals, which now determine their meaning.

The sources of information regarding the early growth of the written language are few and inadequate; but we shall see that, such as they are, they point back to a time not very remote, say 1,600 B.C., when it was little more than a set of rude pictures of common objects in nature. Of course we do not know how many thousand years it might have remained at this stage; but there is nothing in the authentic monuments of China to oblige us to suppose that writing, or rather the representation of ideas by rude pictures, was not a new invention in the 16th or 17th century B.C. The formation of the written language of Confucius' age would indeed be the work of many generations; but we make allowance for that of more than a thousand years. Moreover, while the relics of hieroglyphic writing are so scarce that they barely suffice to prove that it was ever practiced in China at all; there is on the other hand a tradition recorded by the followers of Confucius (not by Confucius himself as is vulgarly supposed) in the classic of Changes, that knotted cords were used in the administration of government before the sages invented writing; and this tradition can hardly be called in question, seeing the same practice was found

actually existing among the Peruvians. And finally, the supposition that writing was introduced into China by the founders of the Shang dynasty is confirmed by the name of the fabulous ancestor of that dynasty, which is written, though not pronounced, precisely the same as the second character used for *writing* in the *Yih-king* or classic of Changes above referred to. The truth in the tradition is the invention of writing (書契, *Shuk'i*). The man named 契, *Sieh*, or *Sëé*, the Minister of Instruction to the hero-god Shun in the *Shoo-king* is a myth.

On the whole it seems highly probable that less than four thousand years ago, the ancestors of the Chinese were without any system of writing, and spoke at that time a language made up, as a rule, of distinct monosyllabic roots,—without *inflection*, without *agglutination*,—showing in fact but few of the changes, which time works on human speech, as has been proved in all nations but China during the subsequent period. Of course we must allow time for the formation of secondary roots from *primary*, and to some extent of tertiary from secondary, in order to bring language to the state in which we find it was in China; and of the length of time required for this we can only judge from analogy. Considerations arising from the probable modification of the organs of speech from age to age might also greatly affect our conclusions. If, agreeably to the theory of development, or of natural selection, we suppose that the power of articulation was imperfect in primeval man, we may task our imagination to any extent to determine how or in what length of time his descendants might acquire the powers which he had not. Following the reasoning of Darwin, we might suppose that among a number of children inheriting from their parents the power of pronoun-

cing only such primitive sounds as *fu* (Lat. *fugio*, Greek *pheugo*, to flee, and Lat. *volo*, to fly, Chinese, *fi*), and *lu* (Greek *luo*, *ruo* and *reo*, Chinese *liu*, to flow), one might appear with some variation in his organs of utterance, which caused him to say *flu* instead *fu-lu*, to express the idea of "flee away." This might be considered an accomplishment by his companions, as being shorter than *fu-lu*, and more expressive than either of the primitive syllables alone. Some might be able with an effort to imitate this new style of speaking and others not; but those who could would be selected as wives and husbands, and the other left, or exterminated. The next generation would thus contain more children able to say *flu*, and the next more again, till the inability to say it would form the exception and not the rule. This is just possible. The organs or the faculty of speech may be modified to some extent by habit, and the modification may be inherited. At the same time, Chinese children find no difficulty in pronouncing a foreign language, and can say *flu*, *plu*, or *blu*; *spruce* or *spruceness*, as easily as we can, though no such sounds occur in their language, or as far as we know were ever in it. It is different of course with grown up children, who, if they have learnt only Chinese,—which all children learn very easily—will find it all but impossible to acquire any other language. So then, as far as facts are concerned, the organs of speech in men of all races are pretty much the same, and for aught we know to the contrary, they have been so from the beginning. I have assumed this to be the case in making the foregoing observations.

I will only add that, whatever proofs may be found in other quarters of an antiquity of man far exceeding what has hitherto been supposed, I can not find the slightest evidence of it in the early history of China.

CHAPTER II.

 CHINA AND OTHER ANCIENT NATIONS
 COMPARED.

I INTEND in this Chapter to discuss some of the principal cases of agreement or resemblance between the most ancient Chinese and other nations, in religion, superstition, arts, arbitrary classification of objects in nature, &c., which seem to point to a common origin. The first and most valuable source of information on Chinese antiquities is the *Shi-king*, or Poetry. The next, to be used with more caution, is the *Shoo-king*, or History.

After these come the Classical writings generally, none of which can, with any confidence, be assigned to an earlier period than Confucius, while some are several centuries later.

RELIGION.—I. OBJECTS OF WORSHIP.

1.—*Monotheism*. The ancient creed of the Persians, in the Avesta, was probably not philosophical Dualism; but a form of monotheism resembling that of the Hebrews. Ahura-mazda was God, the Creator of everything good. Angro-mainyus was the devil.

Philosophical dualism was of later origin. It connected itself with the ancient creeds and myths, but was not contained in them except as a latent germ. Though in the Rigveda of the Indians there are two* principal Deities, Indra† and Agni, these are but different personifications of one. The same absolute perfection and supremacy are ascribed now to the one and now to the other in different Hymns. Agni is DIU, the sun, or Heaven, viewed under the aspect of fire. Indra is DIV the permeant Spirit of the firmament;—one of his titles is “Permeant Indra” (Rigveda, 80). Here we have indeed the germ of dualism in another form; but this is later than the monotheism which appears in *Varunah*, and in the root DIU or DIV,—Heaven, the Sun. From this comes *Deva*, a word which “appears in the first instance to have been applied to the sun, moon, stars, &c., regarded as beings of a superhuman nature” (Mr. Wenger, quoted by Dr. Legge, *Notions of the Chinese*, p. 118). The root, however, denotes Heaven; from it come the Greek *Theos* and the Latin *Deus*, and in all probability it is related to the

* They are worshipped sometimes as one, and even the names are united into one word *Indragni*. See this view strongly maintained in the Rev. S. C. Malan’s work, *Who is God in China*, p. 106.

† Indra is probably from *indi*, to rain. He is on the whole very much like Jupiter, the thunderer, and like Saturn, the son of Heaven and Earth. But in the same Hymn (121) which seems to make Indra the son of Heaven and Earth, he is said to uphold heaven (*Sustentat sane cœlum ille*.—Rosen’s Translation). There is evidently a mixture of two different classes of ideas. With regard to the derivation of *Theos*, &c., from a root which means Heaven, there is perhaps still a choice for those who think that it imperils the doctrine of a primitive revelation, of supposing either that the primitive name of God has perished in the Aryan family of languages, or that DIV meant God before it meant Heaven.

Tibetan *din*, day, as well as to the Chinese *T'ien*, * Heaven, and *Ti* (in Hainan *Di*), God. The Chinese, themselves, reasoning against polytheism, strictly so called, have said, “*T'ien* (Heaven) is only one, how can there be more than one *Ti* (God)?” The reasoning is just, on the supposition that God is Heaven personified,—or rather that the same radical term denotes in one form the visible Heaven, and in another the God of Heaven.

It is not my object to investigate the earliest forms of religion in ancient nations, further than to indicate the traces of monotheism which others have found. Macaulay says: “The first inhabitants of Greece, there is reason to believe, worshipped one invisible Deity.” Herodotus tells us that the Persians worshipped the whole circle of Heaven as God. The Phœnicians in their polytheism had one God called Elion or the Highest; “that one,” says Alford, “may have been the true God, whose worship still lingered up and down in heathen countries.”† This Elion or the Most High—this God of Heaven, who was acknowledged by Cyrus and Artaxerxes, kings of Persia (see Ezra), who was spoken of continually by Daniel in his conversations with the Chaldean monarchs, as the Most High, and the God of Heaven, and who was acknowledged also by Nebuchadnezzar as the “King of Heaven,”—is found to have been revered by the Chinese sovereign T'ang (B.C. 1600), just in that part of the Shoo-king, where, according to Dr.

* 天. This character was probably read *T'in* when the Poetry was made, as it always rhymes with *jin*, man.—Compare 旦 *tan*, originally *tien*, the light, dawn.

† The North American Indians worship only one God whom they term the Good Spirit. They ascend to the top of high mountains to pray to the Great Spirit. *American Presb. & Theol. Review*, Jan. 1863. The Aztecs named this Spirit TEO.

Legge, we begin to feel confidence in the history. The religious character of T'ang, as there recorded, is such as could hardly have been invented. "As I fear God," and "Our good and evil are recorded in the mind of God," are phrases which certainly would not have been used by Confucius or his disciples.*

In the two oldest documents which the Chinese possess, the Poetry and the History, *Shangti* and *Ti* occur more than eighty times with the meaning of God, that is, of One Supreme Deity. The words occur in the Poetry in no other sense; although once *Shangti* is applied ironically to a haughty emperor (*Compare* Psalm LXXXII., "I have said, Ye are gods"). In the mythical parts of the History (to which there is not the slightest allusion in the more authentic Book of Poetry,) where *Ti* is applied to the hero-gods Yaou and Shun, it ought to be translated by "god" or "divine." *Hwang-ti* was originally equivalent to "Augustus Divus." It was in this sense that the founder of the Ts'in dynasty first assumed the title † (B.C. 220). *Shangti* was not only the highest object of worship, but he was unique;—other objects of worship were essentially subordinate and not co-ordinate. He had no pedigree, no brothers, no family, no rivals as Jupiter had; and

* See how even the materialistic pantheist Chu Hi becomes a Theist in explaining T'ang's words (Dr. Legge's *Shoo-king* IV. iii. 8.)

† See the **通鑑綱目** T'ung-kien-kang-muh, under B.C. 220 and under B.C. 287, when the grandfather of Ts'in-ch'i made an abortive attempt to appropriate to himself the title of *Ti*, "for the purpose," the historian says, "of making himself greater than the Emperor" who was already styled **天王** *T'ien-wang*, "Heavenly king." And compare the explanation of *Ti*, in Hoh-kwan-tsze (**鶡冠子陸佃**, comm.) — **夫帝者天之號,王者人之稱**, *Ti* is the title of Heaven. *Wang* is a title of men.

no image was ever made of him. The name remains to this day with the same meaning; but it has also in modern times, since the commencement of the Christian era or thereabout, been used in what may be called a "generic" sense. Chu Hi tells us that in the later classic, called the Rites of Chow, *Shangti* is a general ("generic") name for *Tis* (gods). And again the term has been restricted by the vulgar to a particular favourite idol, sometimes one and sometimes another,—“The god.” It is the strongest possible recommendation of the term *Shangti*, to those who wish to teach monotheism to the Chinese, that it is usually to be taken in the singular, and designates, as Bishop Boone said, “a definite individual.” For Chinese nouns are more frequently determined to be singular or plural by their common usage than by any other means, having no inflections. The same word, *jin*, stands for “man,” “men,” and “mankind.” So also *Shangti* stands for “God,” “gods,” or “the god,” but in common usage it is singular. Though occurring in the plural, it is not so comprehensive or so usual as our word “gods.”

The peculiar nature of Chinese written language has served to perpetuate many other things besides monosyllabic speech; and in this instance it has done good service in stereotyping, so to speak, the primitive belief in One Supreme *Ti* 帝 who is 大 great, over 一 ruling 〰 heaven, and 〓 earth. For this reason *Ti* could never be degraded to such low uses as the Indian *deva* or even the Greek *theos*. The native historians have denounced the blasphemy of the first emperor who applied it to himself; and every Chinese scholar is easily convinced of the absurdity of applying it even to the principal idols. *Ti* and *T'ien* (Heaven) are and must always be correlatives. Heaven in the largest sense is *infinitude*,—and *Ti* is the God of

Heaven,—not Ruler, or “merely ruler,” as a missionary Bishop cleverly expressed it, thereby suggesting its possible application to any petty magistrate, or to the ruler of the synagogue. True it has been for two thousand years misapplied to the emperor of China; but a passage in the Memoir of Dr. Morrison (1816) will sufficiently explain this:—“An officer of considerable rank with whom I often conversed said of the Emperor, ‘He is Heaven to us,’ which is as strong in their apprehension as if it were expressed in our phraseology, ‘He is God Almighty’.”

2nd.—*Sabeism*. The worship of the sun, moon, and stars seems to have been the earliest form of superstition in every ancient nation from Egypt to China.

The sacred bull, we are informed, was worshipped as the constellation Taurus, before he was adored as an image, or as a living brute. The practice of doing obeisance to the sun and moon was referred to by Job as an evil existing in his day (XXXI. 26—28); and it was made the subject of express prohibitive statute by Moses,—“Lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them” (Deut. IV. 19). The natural distinction of *sun* and *moon* and *stars* gave rise at an early period to the numerical generalization of “the three lights.” We have it in the Rigveda (Hymn 102) in the adoration of Indra,—“A threefold cord in strength, thou art able, O keeper of men, to uphold the three worlds, and the *three lights*, and this universe.” Accordingly we find that in China, when letters were first invented, “the three lights” corresponded to the *devas* as described by Mr. Wenger. The radical 示 *shi*, or *k'i*, made up of *shang* 上, above, and three descending lines,—the three lights according to Chinese etymologists,—is

used to indicate any beings or things of a superhuman nature.

Originally, doubtless, the character referred to the sun, moon, and stars, and to their *manifestation*, hence it still retains the predicative meaning of reveal, manifest, &c. In the Poetry these upper lights are adored as *ming shin*, "the bright spirits." *Shin* 神, the generic character for spirits, is of course a derivative of 示 *shi*.

3rd.—*Practical Dualism*. The antithesis of "Father Heaven" and "Mother Earth," or more generally of *Yang* and *Yin* (originally *light* and *shadow*) no doubt appears very early in Chinese literature; though it is less distinct in the Poetry than in the History. In the former we do not find the dual expressions *T'ien-ti*, Heaven and Earth,—*Shin-k'i*, celestial and terrestrial spirits,—*Kwei-shin*, ghosts and spirits,—*Yin* and *Yang*, &c., which abound in the latter; and it is in the latter only that we are told that Heaven and Earth are the father and mother of all things (Shoo-king, V.I.Pt.i. 3) *. But there is in the Poetry a reference to "upper and lower libations," which are explained to mean offerings to Heaven above and to Earth beneath. And what is still more decisive is the occurrence in the Poetry of the character 社 † *shie*, made up of 示 *shi*, superhuman, and 土 *t'u*, earth, and denoting an earthly deity or deities, to whom sacrifice was offered. These were supposed to be concerned in the production of hoarfrost, dew, wind, and rain, as well as in vegetation and the maturing of the fruits of the earth. In opposition to

* In the Poetry, Heaven alone is both father and mother of mankind (小雅.)

† Compare 坤 made up of 土 and the other part of 神, the submissive earth of the Yih-king.

the good earthly spirits again there were evil disposed demons, one of whom is mentioned in the Poetry as "the Poh (*Puck*) of drought, who was doing mischief."

It is supposed that efforts were made to propitiate both kinds,—the *han-skin* "or spirit of drought," as well as those who had the power of bringing rain.

It is scarcely necessary to observe that the above is nothing more than a repetition of what has been found in ancient India, Persia, Greece, &c. There is in all probability a more than accidental resemblance in sound and sense between the Greek Demeter and the Chinese *Te-mo* (Mother Earth).

In the Rigveda Hymn 89, we have, *mâtâ Prithivi, pita Dyauh, i.e.,* mother Earth, father Heaven. Indra has his attendant Maruts who make the wind and the rain. All the deities appear in pairs,—Indra and Agni;* Mitra and Varuna; the twin sons of Aswini, &c. And the great enemy of Indra and of the friendly spirits, who cause rain, is Vritra, the counterpart of the Chinese *Puck* of drought.

It is worthy of remark that the power to make rain was the ideal of spiritual virtue among the Chinese, a fact which is still apparent in the character 靈 *ling*, "spiritual efficacy," which is made up of rain, three mouths, and a sorcerer (rain-maker).

4th.—*The worship of ancestors.* The practice of

* We have already said that there is the germ of Dualism in Indra and Agni. Indra has most to do with water, rain, clouds, &c., hence his epithet "Pluvius;" and Agni with fire, sunshine, &c. The antithesis of fire and water is found playing an important part in the speculations of nearly all ancient nations and in none more than in the Chinese. The northern part of the heavens belongs to water and the southern to fire. The god of the north pole is the god of water, and the god of the south pole is the god of fire. Fire in China is the grandson of water and the son of trees. Such is also the doctrine of the Vedas concerning Agni.

worshipping and sacrificing to the dead may be said to have been universal in China, at least since the arrival of the race of Shang from the west, and the establishment of their rule about 1,600 B.C. There is a tradition, attributed to Confucius, in the Book of Rites, that, before that time, the people of Hea did not sacrifice to the dead, but merely made unfinished implements for them, of bamboo, earthenware, and wood; harps unstrung, organs untuned, and bells unhung;—an innocent practice, similar to that common among ourselves of placing a broken pillar over a grave.

In the Poetry the worship of ancestors near and remote holds a very important place. Some of the remote ones, as the father of grain cultivation (*Tseih*), and the father of the field (田祖) (*T'icn-tsu*) are imaginary personages, and ought perhaps to form a class by themselves. But the Chinese evidently think of them all as real human beings, and the worship of them along with the gods celestial and terrestrial is regarded as a duty of *filial piety*. That they are not singular in this respect will appear from the following quotations from the Sama-veda:—

“Come close to us, O Indra, bringing with thee the aids resulting from *sacrifices to the spirits of the departed*...Come, O great Father, *along with the spirits of our fathers*.....Indra the lord of the food offered to the manes.....*The beloved (manes of our ancestors)* which before were trembling through hunger have now eaten and are satisfied—they shine by unborrowed light..... We call on the mighty hero (Indra)—as sons call on a father to receive the *food offered to the manes*.....As the *departed father* received the portion offered by the son..... We welcome thee (Indra) with invitations as we would the *manes of a father*..... We beg wealth of thee as *manes* beg their allotted

portion" (The Rev. Dr. J. Stevenson's Translation).

The future existence of the soul is of course presupposed in this practice wherever it exists.

The personification and worship of the elements does not appear in the Poetry, or History; and as it stands intimately connected with other matters to be treated hereafter, we shall defer the consideration of it for the present.

II. RELIGIOUS RITES.

1st.—*Bloody Sacrifices.* Though the shedding of blood in sacrifice fell into disuse among various eastern sects, for reasons which we need not inquire into, there are evident references to the ancient practice 1) in the Vedas, where the sacrifice of a hundred horses is supposed to be sufficient to obtain heaven, and 2) in the Avesta, where he who commits certain unclean acts is directed to "kill a thousand small cattle, and bring them as an offering to the Fire, with purity and goodness" (Fargard XVIII.). Flesh formed a part of the offering to Ahura Mazda (Vispered XII.). It is important to note this, because the English translator informs us that "the Parsees have no sacrifice in the Jewish sense of that term."

According to the doctrine of the Bible, the propriety of bloody sacrifice is founded in man's consciousness of guilt; and the practice commenced immediately after the fall. Now, explain it as we may, the fact is undisputed, that the Chinese have from the earliest times sought to propitiate *Shangti*, and the Powers above, by the shedding of the blood of bulls and goats. The proper sacrifice offered annually to *Shangti* was a bull specially fatted. And the importance of the blood in this and other similar ceremonies is seen in the character 皿, that which is contained in a sacrificial vessel, i.e. *blood* (compare the ceremony of ratifying treaties, described in Mencius, VI. iii. 7; and the character 盟 *mang*, to vow).

The Ts'inities from the west (B.C. 769) sacrificed to Shangti, contrary to rule, three red colts with black manes, three brown oxen, and three rams. Wolves also and deer are mentioned among their sacrifices. A practice similar to the Indian suttee, happily unknown in China before and since, was also introduced by the Ts'inities; namely, the immolation of retainers at the funeral of a chief. We read of this in the Poetry of Ts'in (B.C. 620). Tradition says that as many as 177 human lives were sacrificed. Afterwards the whole harem of Ts'in Ch'i Hwang-ti were buried along with him. The only other instances of human sacrifice are those mentioned by Confucius (B.C. 640, and 530), where chiefs sacrificed hostile chiefs to the gods of the ground. Confucius mentions these facts in his usual laconic way without expressing any opinion. Doubtless human sacrifice was contrary to his principles; and yet what we are told of these chiefs differs but little from what the Shoo-king intimates was the practice more than 1,000 years before:—"You who disobey my orders shall be put to death *before the spirit of the land*" (II. iii. 5).

2nd.—*Fire.* The Chinese offered burnt offerings, as the Jews did, in which the entire animals were consumed in a pile of fire-wood (see *Shoo-king*, II. i. 8). The prevalence of similar practices in other heathen countries is well-known. Fire was thought to be the best medium of communication with the gods, before any of them were identified with fire, just as the strong spirit made from the Soma plant (*Sarcostemma brevistigma*) was supposed to be the best drink for the gods, before the Soma itself was deified, in India and in Persia.

The Chinese also procured fire for ceremonial and purifying purposes by 'boring' wood (*Confucian Analects*, XVII. 21), after the manner described by

Dr. Stevenson (Preface to the *Samaveda*). He says, "The process by which fire is obtained from wood is called churning, as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one piece of arani-wood into another by pulling a string tied to it with a jerk with the one hand, while the other is slackened, and so on alternately till the wood takes fire." In nations where the use of steel or iron was unknown, the friction of wood would be perhaps the readiest way of procuring fire; hence arose in India and China the fanciful relationship between these two elements,— "wood produces fire." "O Agni, son of fuel, and great-grandson of sacrificial food" (*Samaveda*, P. II. xv. 6). If the Vedic literature be, as there is reason to believe, older than the Chinese, we must give the Indians the credit of this fanciful cosmogony. However this may be, the coincidence is too striking to be altogether the result of accident. In China the "realisations of the autumn" are *si-ching*, western completion (*Shoo-king*, I. 6). The west became afterwards the quarter of metal (gold, wealth). From the western element was produced water, the northern; from water were produced trees, the eastern; and from trees was produced fire, the southern element. The Indians also have their southern fire, *Dakshina Agni**.

* The Vishnu Purana say that Brahma created the Rigveda from his eastern mouth, the Yajurveda from his southern, the Samaveda from his western, and the Atharvaveda from his northern mouth.

Compare also the passage in the Yih-king, "God comes forth in *Chin* (i.e. the thunder of early spring, the East) &c.," with the Book of Enoch (LXXVI 1), "The first wind is called the east because it is the first. The second wind is called the south, because the Most High there descends, &c." In Hebrew *east* and *first* are the same.

In the Avesta also “ trees contain the germ of fire ” (Fargard VIII. 304-5). But more prominent and curious is the doctrine that fire is the son of Ahura-Mazda, taken in connection with a note of Spiegel, that Ahura (in Yaçna I. 34) signifies the planet Jupiter, which was called by the Armenians Ahura Mazda. The knowledge of the five planets came into China from the west some time before the Christian era, and at the same time probably some notions about a “ Western King-mother, and an Eastern King-sire ” who resemble the gods Jupiter and Venus. They were also called Father Wood (or Sire Wood), and Mother Metal. In harmony with this the planet Jupiter was called Wood Star ; and the planet Venus, Metal Star ; and Mars, the *son* of Jupiter, observe, was called Fire Star. These coincidences do not of course prove the common origin of the Chinese and other nations ; but they will be useful in establishing another point of importance to a right understanding of their civilisation, that they were never for any great length of time entirely isolated from their western neighbours.

3rd.—*Fermented liquors.* The Indians believed that the fermented juice of the Soma plant, barley, &c., “ whose smell is most fragrant when purified,” attracted the spirits of their deities. “ O pure Soma, send, in order to procure for us wealth, the spirit of Indra ” (*Sama-veda* II. xi.). At the same time a hymn was recited inviting the spirits to come. “ O Agni, I wish to bring down thy spirit from the lofty shining heavens by a soul-delighting song ” (*Ibid.* II. viii.).

The Chinese also used a liquor produced from grain and a certain fragrant plant called (鬯) *ch'ang* for “ bringing down the spirits,” and had hymns appropriated to this and the succeeding parts of religious worship. The character *ch'ang* seems to have denot-

ed also the liquor itself; its upper part represents the vessel with its contents, and the lower part the ladle with which the libation was made. The plant used is said to be the same which is called in the Chinese *Materia Medica* (鬱金) *yuh-kin*. It is represented with a large root like ginger, and is said to cure depression of spirits.

Of old, however, it afforded drink for the gods; and the manes of ancestors at least seem to have drunk freely through the "spiritual medium" (神保), who was some junior member of the family, chosen for the occasion. We read in the Poetry of the "spirits arriving," the "spirits enjoying the feast," the "spirits being inebriated," &c.*

No such things however are said of *Shangti*. But in India, even Indra was exhilarated by the Soma, which "furnished him with that might without which he could not have subdued the enemies of the gods." This reminds us of a sentiment which has become very prevalent in these eastern nations, that the objects of worship are dependent on the worshippers, who support and feed them, so to speak; or, stranger still, who create them. Chu Hi says, "The spirituality of a *shin* is the result of the accumulated earnestness of the people—there is really no *shin*. When one turns his back upon it, the spiritual efficacy is immediately dispersed."†

* The gods of Greece also feasted with their worshippers, reclining at the same table in the days of Homer (Odys. VII. 203). Potter mentions also that the ancient Greeks "never indulged themselves with any dainties, nor drank any quantity of wine, but at such times." Compare the Shoo-king—V. x. 4. "King Wän required that spirits should be drunk only on occasion of sacrifices."

† So also, "according to the Parsee mythology, the Genii stand in as much need of the assistance of mankind as mankind of the Genii's; and if the latter do not receive the offerings due to them, they become powerless and unable to perform their duties aright, unless Ahura-Mazda intervenes and assists them in supernatural ways." Note to Avesta, English Translation.

It is probable that the Chinese invented the simple method of distilling spirits, which they still use, at a very early period. The apparatus used is a kettle with a flat perforated lid over which a convex cover is placed to condense the spirit, which flows out through a tube at its base. The manufacture of spirits from grain was unknown to the ancient Greeks and Romans, but Tacitus tells us that the Germans had "for drink a liquor (humor) corrupted from barley or wheat into a certain similitude of wine." Did the Indians or the Germans distil their spirits?

4th.—*Fasting and bathing.* Fasting and bathing are mentioned by Mencius as a proper preparation for 'sacrificing to God,' which is according to the Jewish law.

VARIOUS SUPERSTITIONS.

What Olympus was to the Greeks, and Alborj to the Arians, Kwan-lun was to the Chinese. To this mountain the Herculean labours of the Great Yu, the assuager of the flood, extended (*Shoo-king*, III. i. 83). The Han writers say that he "compassed Kwan-lun," and that "he made a journey in a chariot to this mountain to sacrifice to *Shang-ti*, when his labours were over." Here also the emperor Muh, in the 10th century B.C., when he made an incursion into the country of the western barbarians, held intercourse with the Western King-mother* (Venus), whose immortal peaches ripen once in 3,000 years. Compare with this period the Persian 12,000 years, divided into four ages of 3,000 years each. The west was always the region of mystery and wonder to the Chinese. Lau-tsze made a journey to the west when he wrote his *Tau-teh King*, the first classic of the Tauist sect,

* According to the Bamboo Books this personage paid a visit to the hero-god Shun.

written about the time of Confucius, and containing metaphysical speculations resembling those of the Brahmans and Buddhists. Lëë-tsze, who followed him, makes Confucius say, after declining to pronounce any of the ancient emperors of China 'holy,' that there are real "holy men" (sages) in the far west. It is hinted in the Shwoh-wan, an old Etymological Dictionary, under the character 北 north, that the first inventor of writing must have lived on the south of Kwan-lun, since the character denotes a mountain with a lake on its summit, referring probably to some mountain-lake of Tibet.

In the Poetry we find the Chinese complaining in time of drought that the spirits do not bring down the waters from the "Cloudy River," i. e. the Milky Way. In the Avesta in like manner Ahura Mazda, and in later passages, Tistrya and Satevis are supposed to bring down the rain from the sea Vôuru-kasha.

The Dog Star is in Chinese the celestial Wolf. They have also a celestial Dog, who is very mischievous, —a wicked Cerberus who inflicts punishment and death, not an orderly beast like that which led the souls of the Arians over the bridge Chinvat to Paradise.

Among the 28 zodiacal mansions of the Chinese there are a "taurus," a "virgo," a "sagittarius," and a "libra," though they do not coincide with ours. The belt of Orion is "like a balance" (See 參 in *Kanghi's* Dictionary). The "septem Triones" of the Latins are represented as *seven stars making three triangles*, which is probably the Latin idea. They are "the seven Directors" of the Shoo-king (II. i. 5) according to the oldest interpreters.

Since the Han dynasty the "seven planets" have taken the place of the Triones in the interpreta-

tion of the above passage; but the seven planets were as little known to the ancient Chinese as the seven days of the week, the seven *Kabirim* of the Phœnicians, or the seven *Amesha-spentas* of the Arians. If the question be asked, what nation first discovered "the five planets," and, classing them together with the sun and moon, made up "the seven"? we need not hesitate to yield the priority to the Chaldeans, if the conclusions of Sir H. Rawlinson may be relied upon. A cuneiform inscription was found buried in the ruins of the Birs Nimroud at Babylon, which states, that this building, the Temple of the *Seven Spheres*, which was built 504 years before (about 1,100 B.C.), having become ruinous owing to the neglect of the drainage, the god Merodack had put it into the heart of the great king Nebuchadnezzar to rebuild it all but the platform which had not been injured. The seven stories of the building were, Sir Henry believes, "dedicated to the seven planets, and coloured with the colours attributed to them by the Sabæan astrologers. The lowest platform was panelled and painted black, the colour emblematic of Saturn; the second orange, the colour of Jupiter; the third red, Mars; the fourth gold, as dedicated to the sun; the fifth green, for Venus; the sixth blue, Mercury; and the highest white, as the colour of the moon, whose place was the highest in the Chaldæan system" (*Eng. Cyclopedia, Art. NINEVEH*). There is no trace of anything of this kind in China at so early a date even as Nebuchadnezzar; but they had much of the same afterwards, with variations in the colours,* none of which agree but that of Mars, red. The

* It is curious that the days of the week arrange themselves symmetrically according to Rawlinson's colours of the planets, and also according to the Chinese, beginning with the Jewish Sab-

Chinese recognize only five colours and these they attribute to the planets properly so called. Colours however are very likely to have been changed in the transmission of the theory of the planets from one country to another. Thus we find our countryman Lilly, who wrote on astrology about 1644, giving both the Chaldee and Chinese colour of Jupiter. "Jupiter governeth all infirmities of the liver; of colours sea-green or blue, a mixt *yellow* or *green*." But what is singular is that Lilly agrees with the Chinese not only as to the colour, but even the taste (!) of the planets, and their influence on the *liver, spleen, &c.* "Saturn is cold and dry, *melancholic, earthy*." "Mars, in nature hot and dry, he delighteth in *red* colour, and in those savours which are *bitter, sharp, and burn the tongue*." "Venus, in colours she is *white*." "Mercury in the elements he is the *water*." (Quoted by Sir J. F. Davis—*The Chinese*, Vol. II. p. 264). Now it is hardly credible that Lilly got his astrology either directly or indirectly from the Chinese, but if we do not admit this we must suppose a common source,—a convenient centre from which ideas radiated east and west.

Intimately connected with the planets is the sub-

bath.

	DAYS OF WEEK.		
	<i>Rawlinson.</i>		<i>Chinese.</i>
White.....	Moon	3	Venus 7
Blue	Mercury	5	(Moon) 3
Green.....	Venus	7	Jupiter 6
Gold	Sun	2	(Sun) 2
Red	Mars	4	Mars 4
Orange	Jupiter	6	Saturn 1
Black	Saturn	1	Mercury 5

The Chinese would not object to gold (metal=white) as the colour of the Sun, or to blue (dark blue=black) for the moon. The moon is connected with water, as in the Rigveda (Hymn 105), whose colour is black or azure.

ject of the *elements*. In the west they were but four, namely, fire, air, earth, and water; while in China they were always at least five, air also being left out,—water, fire, wood, metal, and earth (Shoo-king, V. iv. 5). Here there seems to be just such an amount of disagreement as we should have expected in the case if there had been no communication. If there had been perfect agreement in a classification so arbitrary we should have at once suspected a common origin. When, for instance, one sees for the first time in a Chinese book the four characters *ti, fung, ho, shwui*; earth, wind, fire, water; it is like meeting an old acquaintance. And such indeed is the case, for the Buddhists brought our *four* with them from the west. The Indians however seem to have wavered between *four* and *five*; and in Hodgson's account of the earliest Buddhist doctrines in Nepaul there is mention made of a Creator, duality, and *five beings who produced the five elements* (Eng. Cyc., Article BUDDHA). Not having access to Hodgson's Work I cannot tell whether these five are the same as the Chinese, or include *air* and *ether* (or space) as is the case in other parts of India. But the Chinese are found in quite as respectable fellowship here as that of either Buddhists or Brahmans. Their Shoo-king and the Arian Avesta are at one in regard to the elements. They both began with six. "There are," say the Counsels of of the Great Yu, "water, fire, metal, wood (trees), earth, and grain" (or life. See Dictionary under 穀). There were also in aftertimes spirits or genii for each of these; even the last though excluded reminds us of the (谷神 by some explained as 穀神) *Kuh-shin*, "life-spirit," in Lau-tsze. The Ameshaspentas or genii subordinate to Ahura-Mazda preside respectively over *life, fire, metals, earth, water, and trees* (Bleeck's Avesta, note to Yaçna I.). We have

here therefore a perfect agreement; and as to the five (" life " having dropt out of the list) if we only invert two, we have them in the order which the Chinese prefer, as being that in which they are supposed to produce one another in a continuous circle;—fire, earth, metal, water, trees, fire, &c.

Prichard has called Ahura-Mazda and his six subordinate genii the seven planets, following Rhode, who also makes Taschter the star that rules in the East to be Jupiter; Satevis that rules in the west to be Saturn; Venant that rules in the south to be Mercury; and Haftorang that rules in the north to be Mars; while Mithra is Venus who presides over all. If we make Venus to change places with Saturn and Mercury with Mars, this would agree exactly with the Chinese idea (*Sze-ma Ts'ien*, B.C. 103). But Spiegel says, " Tistrya (i.e. Taschter) is Sirius "; and " Mithra is probably the sun "; so that we must wait for further information on this point.* Mean-time let us mark the partial agreement in sound between these names, and those foreign ones applied to the cardinal points of Jupiter's cycle by Sze-ma Ts'ien (see Dr. Legge's *Shoo-king*, *Astronomy*).

ZEND.....	SZE-MA TS'IEN
(Ti) strya (Taschter) E.....	<i>shätikih</i> , 1st year
(Hap) toiringa (Haftorang) N.	<i>tawanglöh</i> , 4th year
Satavaêsa (Satevis) W.	<i>Ch'ihfunjô</i> , 7th year
Vanant (Venant) S.	(<i>Ta</i>) <i>yuenhien</i> , 10th year.

Ta-shi-ti would certainly have been explained by Sze-ma to be " the Great Year-star," Jupiter.

" The Six Honoured ones " mentioned in the *Shoo-king* (II. i. 6) after *Shangti*, which the Chinese cannot explain, may have some connection with

* A passage in the *Tistar Yasht* seems in favour of the view that Tistrya is Jupiter. " The Star Tistrya, the shining, majestic, we praise, who brings hither the circling years of men, reckoned after the will of Ahura, &c."

Ahura-mazda and the six amesha-spentas ; and with the six Adityas of Hindu mythology.

In addition to the natural divisions of time into days, moons, and years, the Chinese seem to have had from the earliest period of their national existence the decade of days, which is also found in the Tistar Yasht of the Avesta. This may be considered a natural result of decimal notation. But it must be remembered that the denary scale is in itself no more natural than the duodenary, or any other. Arithmeticians tell us that it would have been more convenient if mankind had agreed from the first to count by *twelves* instead of by *tens*. The fact that all nations count by tens is therefore a proof of the unity of the race.

Such also is the fact that the right hand and left* are the same among the Chinese as among all other nations ; the fact that they call father *Pa* and mother *Ma*, and not *vice versa* ; the fact that they consider bowing and kneeling as equivalent to worship ; and many other things which we think natural only from habit. I know of no theory of the origin of language which accounts for a child, when it first begins to speak, addressing its mother as *mama* rather

* If anatomical reasons can be assigned for this, their discussion would carry us beyond our present subject. But the grounds for making the right hand the place of honour are not without interest. Among the Hebrews East was the front, South was the right hand, and North the left. Among the Greeks the North was the front, the East the right, and the West the left. Among the Romans the South was the front, the West the right, and the East the left. All regarded the East and South as the most honourable or fortunate quarters ; and hence with the Romans the left hand was lucky. Originally the Chinese held the right hand to be the place of honour, but afterwards, following the same idea of the quarters of heaven with the Romans, they changed their views and made the left hand the more honourable, as they still do.

than as *papa*. And yet this is what we must insist upon if the common origin is denied. *M* is the mother's property all the world over:—Chinese, *Mu* and *Ma*; Tibetan, *Ma*; Sanskrit, *Matar*; Hebrew, *Em*; &c. So also *P*, *F*, or *V* is the father's perquisite:—Chinese, *Pa* and *Fu*; Tibetan, *Pha*; Corean, *Abadi*; Sanskrit, Hebrew, *Av*, *Abba*; &c.

The universal partiality for odd numbers is another thing which it would be hard to account for on any other supposition but that of a common origin. It is very manifest in China, and equally so in the Avesta. Virgil tells us that “the Deity delights in an odd number.” It is mentioned as an old prejudice in our own country, by Smith in the Berkeley MSS., that “the number six is fatal to women, and the number seven to men;” and again it is said, “Each seventh year is remarkable with men as the sixth is with women.” Hence women were afraid of the year 66. Hence also the grand climacteric $9 \times 7 = 63$. The critical periods were supposed by some persons to be the years produced by multiplying 7 into the odd number 3, 5, 7, and 9, to which others added the 81st year. Now all this seems very like a development of the Chinese *Yin*, female, even; and *Yang*, male, odd, &c. We may think the principles of the *Yih-king* very absurd, but we should remember that we have only recently cast them off. Our fathers were bound by these fetters. The complicated system of the *Yik-king*, began most probably from the innocent practice of casting lots, as the Chinese themselves say, “divination is used to settle doubts.” The land of Canaan was divided among the children of Israel by casting lots. The Chinese used for their purpose of deciding cases of doubt, 1) a certain sort of grass or straws the manner of using which is very obvious, and 2) the back of a tortoise, which we can

scarcely conceive to have been convenient for the mere casting of lots; and was therefore probably employed only as an instrument of superstition. We may remember, in connection with this, that the tortoise was sacred to Hermes, the interpreter of the gods, who according to Homer made a lyre of its shell; and also to Aphrodite. There is also the Indian fable of the world being supported on the back of a tortoise. The marks on this creature's back were supposed by the Chinese to have a mysterious significance. In fact, their whole system of cosmogony is founded upon these marks,—combinations of whole and broken lines. The primary object however was a practical one,—to determine the future, to distinguish between lucky and unlucky days, and to aid in the selection of sites of houses, and towns, and such like, so that all events might turn out propitiously. This and the cyclical characters of days seem to have been the only means the Chinese employed to determine future events, till they got some hints from the “astrologers, the star-gazers, and the monthly prognosticators” of the West, towards the beginning of the Christian era. We may infer from the silence of the Poetry and History, and of Confucius and Mencius, that astrology, and alchemy, and the doctrine of genii (仙 *sien*, i.e. men who make their bodies as well as their souls immortal) were equally unknown in their time. Even Lau-tsze, the founder of the Tauist sect, has not a word to say on any of these subjects, much as they came to be studied by his followers.

The distinction of lucky and unlucky days they had however in common with the Indians, the Romans (*dies atri* and *dies albi*), and ourselves, from the earliest times. Our own almanacs were as full of these matters two centuries ago as the Chinese almanacs are to this day; and the idea of the horoscope is

substantially the same in China and in Birmah as it was in England. The year, the month, the day, and the hour of every child's birth are carefully noted as affecting its whole destiny.

Two yearly festivals must not be passed over without remark, as their associations are peculiarly interesting to ourselves, namely, Yule, and St. Valentine's day. These were both observed by the Chinese 3000 years ago *. Their idea of Yule, which is a festive occasion with them as with us, I have seen expressed with great exactness in a quotation from the *Gentleman's Magazine* for 1784, p. 97. "The night of the winter solstice was called by our ancestors, 'Mother night,' as they reckoned the beginning of their years from thence." And of the *wooing time* Shakespere has given with equal accuracy the Chinese idea:—

"St. Valentine is past;
Begin these wood birds but to couple now?"

Or take this old rhyme—

"This month bright Phœbus enters Pisces,
The maids will have good store of kisses."

The Chinese Poet however makes

"The deleful maids afield at work,
On spring's slow length'ning day,
Expect with pain the parting time
When swains take them away."

The cause of sadness we are told is filial affection, which will not let them part from their parents without a pang.

USEFUL ARTS.

We have by no means exhausted the former heads of our subject, and a wide and interesting field still

* Poetry, 豳風

lies before us. The history of inventions in the west has been long a subject of critical investigation, and the claims of rival countries to particular inventions have been either finally adjudicated, or are still under examination; but China, respecting no rival claimant, has arrogated all to herself, and Europeans have seemed to feel it a kind of relief to assign anything to China the origin of which was obscure.

China has got the credit of the independent invention of writing, paper, printing, gunpowder, the mariner's compass, and other things, sometimes for no better reason than because some author, weary of the search for their origin in places nearer home, has been glad to rest in the vague statement, not liable to be questioned, that they have been known to the Chinese from time immemorial. But independent inventions and discoveries are not so common as we are apt to think. Even *flint implements*—"stones for arrow-heads" (Shoo-king, III. i. 52)—and bows for shooting them may yet be found to have been only invented once, and to indicate the common origin of the race. Many implements, and arts have indeed existed in China from the earliest historic times, but they are for the most part such as are common to all nations,—pottery, brick-making, archery, swords, spears, shields ploughs, carriages, harps, wind-instruments, drums, bells, spinning, weaving, embroidery, mail-armour, standards, flags. Nothing can be more unscientific than to imagine that *all* these are so natural and easy that each nation might have fallen upon them, had it been isolated from its neighbours. What would the English nation have been to-day had it been isolated from its neighbours for the last two thousand years? Great is the inventive genius of the Anglo-Saxons, and yet how small a proportion of our modern civilization is strictly

speaking our own! All is ours only as it belongs to the common stock of humanity. To return to the Chinese, the use of iron is one of those simple things which seem to us essential to most of the arts above referred to, and yet they tell us themselves that “anciently only brass (or copper) was used in making arms, and it was not till the time of Ts’in when war became prevalent, that, copper being found insufficient, iron was used instead.” This is equivalent to saying that till then the superiority of iron over copper, as a material for making sharp implements—in short, the use of iron—was unknown. Again, “The ancients made mail of leather. Only since Ts’in and Han has iron been employed.” Now the race of Ts’in first appeared threatening China on the West about the eighth century before Christ. They brought with them iron armour, superior breeds of horses, war carriages, round metal coins, perhaps also finger-rings, seals, &c.

The Chinese doubtless invented the printing of books, but the seal or “signet” used by the sons of Jacob was a printing instrument, and printing of books was only sealing on a large scale.

The Chinese may have discovered the use of silk, but if so they could not keep it to themselves. The Greeks derived the art from Central Asia as early as the fourth century B.C. (Smith’s Dic. of Antiq.). The Parthians, we are told, had silk flags attached to gilt standards (B.C. 54); and also mailed horses and men, like the Ts’inites mentioned above. The Persians and their northern neighbours used the corytos or bow-case which the Chinese had, but which was rare among the Greeks and Romans.

A statement of Sir George Staunton would greatly further the object of this chapter if it could be substantiated. It is quoted in the English Cyclopædia.

He observes that “the knowledge of gunpowder in *China and India* seems coeval with the most distant historic events. Among the Chinese it has at all times been applied to useful purposes, as blasting rocks, &c., and in the making of fire works; although it has not been directed through strong metallic tubes, as the Europeans did soon after they had discovered it.” But after all did the Chinese really invent gunpowder? The first maker of gunpowder according to the Chinese themselves was* Wei Shing (A.D. 1160); and what they had before, which was called *p'au*, a gun, was a *balista* for throwing stones like what the ancient Romans had; not gunpowder for blasting rocks.

Two more facts shall conclude this chapter. We are accustomed to speak of the four quarters of the heavens, or the eight; but the Chinese have long had *five* and *nine*, including the middle, or the station of the observer as one; so had the Indians (Sama Veda II. 6). We might in Great Britain speak with propriety of the four seas N., S., E., and W., by which our country is surrounded, but not so the Indians and the Chinese, neither of whom have a North Sea; yet both peoples fancied that there were *four* such seas (Sama Veda II. IV., and Shoo-king, *passim*). It is more probable that the two races shared their prejudices together, than that they had any knowledge of the real North Sea.

* 魏勝 see Morrison's *View of China*.

CHAPTER III.

THE CHINESE SPOKEN LANGUAGE.

IF it be true that “nothing necessitates the admission of different independent beginnings for the *material* elements of the Turanian, Semitic, and Aryan branches of speech,” and that “it is possible even now to point out radicals, which, under various changes and disguises, have been current in these three branches ever since their first separation” (Müller’s Lectures on the Science of Language, p. 346, 3rd Ed.); why should we not try to discover and “point out” such roots even in Chinese? If we cannot find demonstrative evidence in the shape of identical forms of grammar and inflection, let us not give up the search for circumstantial evidence in the identity of roots. In *Webster’s Dictionary* the English word *fire* is connected with a word *for* from New Guinea,—a more distant relation, as far as the nations are concerned, than the Chinese *fo* would be. True, the final *r* is wanting, but the Chinese have no final *r*. They do their best, however, in this case to make up for the natural defect of their language by pronouncing the *o* as if an *r* followed it, so that the New Guineans would probably understand them perfectly well*.

* If, as has been suggested, (first by Bryant, a rather fanciful etymologist), *Ouranos*, heaven, be connected with the Hebrew. *our-ain*, “fountain of light and heat,” this *our* appears

I must bespeak the indulgence of learned readers, if they find, as they are sure to do, in the long list subjoined, cases in which there *cannot* be more than an accidental resemblance. The few words given from the most nearly allied languages,—Tibetan, Ladakee, Cashmeree, Burmese, and Siamese, as well as the Sanscrit and Zend roots, have been collected in the course of general reading without the aid of dictionaries; but the coincidences are so numerous as greatly to encourage any one who may hereafter pursue the subject with the necessary apparatus and knowledge. If the Chinese came into this land, from the original home of the human race, by the direct route, over the passes about Hindu-Cush, and through Tibet, and if, as is highly probable, they kept up communication from the earliest times immediately with a Tibetan nation; and through them with civilised peoples more remote; we ought to seek among the Himalayan languages, including Burmese and Siamese, rather than among the Tungusic or Mongolic classes, for affinities with the Chinese. The Huns or Turks would probably be separated for ages from their Southern brethren by the Kwanlun mountains and the Desert of Gobi, till they met again about the northern bend of the Yellow River; whereas the Siamese, the Birmans, and the Assamese with

as *var* in the Sanscrit *varunah*; which leads to a further suggestion that the same *our*, *var*, or “fire,” may be the Chinese *for* (r); and that *ouranos*, *varunah*, literally translated into Chinese, would be *for*(r)*ngān* in the Canton dialect, and *ho*(r)*yen* in the Court dialect. In the transcription of Sanscrit words into Chinese, (火) the character for fire represents *hva*. The phonetic 艮, read *kān* (根,) means root, *origin*, and read *yen* (眼) means an *eye*. *Yuen* (and *ts’yuen*, *djuen*) is a fountain; so that (火源) *Hva-yuen* would be a still nearer approach to *Varun*. This *yuen* originally rhymed with *kan*, root,—*jun*, *kun*, *gun*.

the Northern and Southern Chinese would be one people till they separated with the five great rivers that take their rise in the table land of Tibet. Having thus traced the Chinese races as far as Tibet, we must next mark the proximity of the Aryans and Hindus; or those who were the ancestors of both; and from whom the former got the primitive root *ri* to go, whence *ar*, to plough, and Aryan. Why should not the Chinese *li*, to plough, and *li-min*, the Chinese people, be from the same root? *Li* in Chinese means also to go, and the characters for plough, and for "the Chinese people" are nearly alike (犁黎). The former, has 牛 a cow, substituted for the lower part of the latter to mark the difference of meaning, but no doubt they were primarily the same. The Chinese have called themselves *li-min* since the commencement of the Chow dynasty at least; and the Chowites were farmers; every man's duty, from the chief downwards, was to hold the plough. They explain *li-min* to mean "the black-haired people," which may have come to be its secondary meaning, as distinguishing them from nomadic tribes of a lighter complexion. It is wellknown that there are races with light hair in Northern Asia, and even in the neighbourhood of the Himalayas, at the present day. But the character has etymologically nothing to do with black; on the contrary it is intimately connected with agriculture, especially with the cultivation of 黍 *shu*, millet, and with ploughing, through 犁 *li*, to plough.

In order to pronounce judgment upon all the individual cases adduced in the following list, an extensive knowledge of languages, and of the principles of Comparative Philology would be necessary, to which I make no pretensions. It is given as raw material, from which some one better qualified may

extract the grains of gold. But as it stands, it at least suggests something more than a mere casual resemblance. It is true that, according to the doctrine of probabilities, a certain number of syllables may be found in any two languages alike or similar in sound and sense; but it is equally true that there is a limit to such coincidences if casual,—a point from which the presumption of a common origin begins to prevail over that of accidental resemblance, and after which every additional example strengthens the presumption, till it becomes a practical certainty.

A few words of explanation are necessary in regard to peculiar affinities of Chinese initial consonants. Those most nearly allied to one another are, *y*, *j*, *ch*, *ts*, *sh*, *t*, *k*, and *h*;—*f* and *p*;—and, which is rather anomalous, *k* and *l*. The relations of the first and the only large group may be represented thus:—

	<i>y</i>	
(zj)	<i>j</i>	(dj)
sh	ch, ts	t
	<i>k</i>	
	<i>h</i>	

The two central ones, *ch* and *ts*, are continually interchanged, and for our purpose may be regarded as the same. Both are intimately related to *y*, which must, in many cases, have been originally a strong *j*. This is inferred from the phonetic characters, many of which represent at least four of this group including *y*; as, (易) *yang*, *chang*, *shang*, *t'ang*. It appears evident that the primary initial in such cases must have been a stronger consonant than *y*; perhaps a *j* approaching to *ch*. So also with such characters as 已 read *yi* (*i*), *ki*, and *tsi* (*tsz'*); what is now read *i* must have been *ji*. It is easy to say that the

initials may have been added or taken away arbitrarily; but then the question arises why do we not find the same connection between *pi* and *i*, *li* and *i*, &c.? —Why do we find this connection between *y* and *ch* more frequent in the phonetics than that between any other two initials in the language, if we except *sh*, *ch*, *ts*, *t*; and *h*, *k*, which are manifestly allied?

In the dialects, *w* and *m*, *hw* and *f*, *k* and *f*, *l* and *n*, are often confounded; *ng* is often dropt or added in certain words; and so also *h* before *w*.

In comparing the Chinese with other languages, it must be remembered that the Chinese *l* stands for *l* and *r*; *t* for, *t* and *d*; *p* for, *p* and *b* and *k*, perhaps for *k* and *g*. But in the last, as in some other cases, it might be worth while to consider the phonetic relations of the individual characters; for example 更 *kang* would seem to be allied to *gang* from its phonetic power in 硬 *ngang*, while 伎 *ki* is allied to 支 *chi*. For an illustration of these remarks see Julien's *Method of transcribing Sanscrit names into Chinese*; where *ti* (帝) stands for *ti*, *tê* and *dê*; *li* (黎) stands for *li*, *ri*, &c. Observe also how *ch*, *ts*, and *y* are indiscriminately used for *dj*, and even for *t* and *d*. That the Cantonese *mo* and *mat* (無,物) are more true to the ancient pronunciation than the *wu* and *wuh* of the Mandarin or Court dialect, may be also seen from Julien's work.

In the Court dialect there are only two final consonants *n* and *ng*, besides the *h* which sometimes marks the abrupt or closing tone. But no doubt *m* and *n* were anciently distinguished, and most of the syllables in the closing tone had a final consonant either *k*, *p*, or *t*. The distinctions are still kept up in rhyming Dictionaries, which, for the most part, agree with the Cantonese and other southern dialects. We must

therefore admit these final consonants in all questions of etymology.

Among the Ladakee words we have *mi* for *mau*, *ki* for *kau*, *ti* for *to* (*tāu*), and *mi* for *fo*; which seem to follow a rule with regard to the vowels. Compare also *mi* for *fo*, with the Tibetan *mung* for Chinese *fung*.

Many of the Tibetan words are taken from a Chinese work and require verification. It is right also to state that the Siamese words are derived from Bangkok, where the language may be mixed with Chinese. The agreement of the numerals with those of the Cantonese is certainly very close after the first two.

<i>Chinese.</i>	<i>Siamese.</i>	
yat	nang	<i>one</i>
i, leung	song	<i>two</i>
sam	sam	<i>three</i>
sz'	si	<i>four</i>
'ng	ha	<i>five</i>
luk	huk	<i>six</i>
tsat	chet	<i>seven</i>
pat	pat	<i>eight</i>
kau	kau	<i>nine</i>
shap	sib	<i>ten</i>
shap-yat	sib-et	<i>eleven</i>
i-shap	i-sib	<i>twenty</i>

At the same time, with so much similarity of individual words, we mark considerable opposition in the way of putting them together. The adjective is put before the noun in Chinese, but after it in Siamese. Even the Chinese "two myriads" is in Siamese "myriads two," though the word for "myriads" is the same—*mān*, *mun*.

The Siamese say *me-kan*, "mother-jar," for a water jar, *me-hek*, "mother-iron," for loadstone; and *lank-fa*, "son-enclosure," for a small enclosure:

whereas the Chinese idiom would require *kun-mo*, *t'it-mo*, *lan-tsz*, "jar-mother," "iron-mother," "enclosure-son." *Lank* is probably the Chinese *long* (*lang*), a young man, a son. *Kan* also coincides with *kun* (*kwan*), a jar.

In comparing Chinese and foreign sounds together the tones must not be regarded except in the more closely allied languages, as Siamese, where a corresponding distinction exists. The aspirates marked by an inverted comma are of small account. And as for the written language we must keep in mind that our investigation relates to a time when it did not exist. It can be useful only as indicating etymological connections between Chinese words, and their primitive meanings; and this only as far back as writing extends.

Dialectic differences were probably greater during the time of the invention of writing than they are at present, hence the confused use of phonetic characters.

There is a work on Dialects by Yang-tsze (or by some one else in the Han Dynasty) which contains much valuable information. It is frequently quoted in Kanghi's Dictionary. We learn from Yang-tsze, for instance, that pottery, (陶) *t'au*, was in some parts of the country called (窑) *yau* (*iu*). From which we may infer that the mythical personage T'au-t'ang, i.e. the hero-god Yāu (Shooking III. iii. 7), was originally a Potter (陶) *t'āu* in one district; and that Kāu-yāu Shun's minister of Crime whose name is written with the same character (陶) *yāu* was a Potter in another district, where a different dialect was spoken; just as we should infer that a man, whose name was Töpfer, was of German extraction, while Potier would be a Frenchman, and Potter a Briton. The locality of dialects would be subject to change through the

displacement and migration of races ; but in this case Yang-tsze refers the pronunciation *yau* to the neighbourhood of the Yu and Hwai rivers, not far from the eastern State of Loo. Tradition for some reason or another, says, that Kau-yau was born in the state of Loo ; and that his surname was (偃) *Yen*, the same as that of a tribe occupying Hwai-nan in the Chow dynasty. To speak of surnames before the Chow dynasty is an anachronism ; but the general idea which we thus obtain, that the real Kau-yau belonged to the eastern part of China, is confirmed by the single reference to him in the authentic Book of Poetry. It is in a festive song of Loo, and runs thus—

May the martial generals, like tigers bold,
To our moated hall bring the rebels ears.
May the judges just, as Kau-yau of old,
To our moated hall bring the prisoners.

This is all that we really know of Kau-yau,—a barbaric chieftain, who perhaps in times of peace practised pottery, and whose fame for justice descending through the mist of ages was the subject of song in the native State of Confucius.

The Chinese words and their meanings in the following pages are for the most part copied from Williams's Tonic Dictionary. English words which resemble the Chinese in sound and sense are given in Italics. The English examples are more numerous than those of any other language, not because the Chinese and English have any special affinity, but simply because the English came readiest to hand ; and for brevity's sake the corresponding terms in cognate languages are as a rule omitted, because they can be found in English dictionaries and philological works.

A Comparison of 300 words in the Chinese with those of other languages.

S. Mandarin. Cantonese.

1 NGEH 2 kang 3 ngoh	AK ang ok	1) to cramp, to strain; a <i>yoke</i> , 2) a stoppage in the throat, 3) evil, sin.	{ Sans. AH, ANH, to press together; to choke, to throttle; ANHAS, Greek, AGOS, sin; Arab. AK, to compress; Heb. AK, only, hardly.
NGOH yah	AT	(allied to the above) to press	
1 TSEH 2 seh	CHAK sak	1) narrow, 2) to stop up	{ Sans. JAN, Zend, ZAN to <i>gender</i> ; Tibet. GANEJA; Burm. ZIAN, Zend, JANYI; Arab. DJIN, <i>genii</i> .
1 CH'AN 2 shang * 3 shin 4 sien	CH'AN shang shan sin	1, 2) to produce, 2) to live, 3) to expand, spirits, 3, 4.) <i>genii</i>	
CHIH	CHAT	a nephew	Tibet. CHA-GO.
CH'OH	CH'EUK	a table	Tibet. CHOK-TSA.
CH'WANG	CH'EUNG	a window	Tibet. CHANG-T'SA.
CHI	CHI	sign of the genitive	{ Sans. KSHI, to govern; Burm. CHIA, to delay.
1 CHI 2 ch'i	CHI ch'i	1,2) to govern, to obstruct, 2) to delay; a lake, <i>sea</i>	
1 CHI 2 shih	CHI shik	1,2) to know, 1) wisdom	{ Tibet, SIT, half.
CHEH	CHIT	to split	
SHEH	CH'IT	to set, to appoint	Zend, CHUK.
CHU	CHU	a hog	Tibet. CHUNG.
CHUNG	CHUNG	a bell	Eng. <i>jut, jet</i> .
CH'UH	CH'UT	to go out	

* *Ch'an* and *Shang*, compare 壓, 鏗 *k'ien* and *kang*; 研, 形, *yen* and *ying*; 靛, 定, *tien* and *ting*, &c.

S. Mand. Canton.

FAN pien	FAN pin	to divide, distinguish (allied to <i>pat, pit</i>)	Heb. BIN, to distinguish.
FAN hwan p'wan pien	FAN wan p'un pin	all) to turn about, 1) a streamer, a sail. <i>Fan fung</i> is to turn the wind about, or make the wind blow.	{ Heb. PANAH; Swe- dish, VAN DA, to turn. Eng. to <i>fan</i> , <i>vane, banner.</i>
FAN	FAN	all, many	Greek, PAN.
FI p'ei	FI p'ui	to fly	Heb. OF; Lat FUGIO.
FI	FI	<i>fat</i>	Greek, PAO, to <i>feed. Fee.</i>
HO hwui hwa	FO fai fa	(anciently also <i>hwui</i> or <i>fai</i>) <i>fire</i> 2) to shine 3) show, flowers	{ Siam. FAI; Tibet. MO; Ladak. MI; Lat. F O C U S. Greek, P H A O, to shine, PHOGO, to burn. & PHOS, light; New Guinea, FOR.
FU "	FU "	a wife a man	{ Sans. VADHU, a wife, Greek, PHOS, a man, sometimes also a wo- man.
FU pa	FU pa	1) a <i>father</i> , 2) <i>papa</i>	{ Tibet. PHA; Sans. PITAR, Greek PA; Heb. AV; Chal. & Syr. ABBA.
FU k'u	FU	to corrupt; to rot.	{ Zend, P U; Greek, PHAIOS, PUTHO, PUON; Lat. FÆ- DUS, PUTEO.
FUNG	FUNG	wind	{ Tibet. MUNG. DLUNG; Lat. VENTUS.
HEA	HA	summer	Tib. YAR.
HI ya	HAI ya	Yes; an affirmative particle, <i>Ay</i>	{ Hindu. HY; Sans. YA; Germ. YA.
HI	HAI	continuity, ages	{ Sans. AY, AYUS, life; Greek, AEI; Eng. <i>aye.</i>
K'EH	HAK	to coerce, to cut, <i>hack</i>	Arab. GHAGA; Eng. <i>gag</i>
HIEN	HAM	all	{ Heb. HAMA, Greek, HAMA.
1 HANG 2 keang	HANG kong	1) to go, 2) a river	{ Eng. <i>gang</i> ; Sans. GAN- GA, (the 'Go-go') the Ganges; Siamese, K H O N G - K H A . water; the goddess Gunga.

S. Mand. Canton.

K'AU	HAU.	mouth	Tibet. KHO.
K'I	HI	to breathe	{ Heb. H'EY, breathing, living.
K'I	HI	interrogative prefix	Heb. HE-, Berber, E-.
K'HING	HING	light, not heavy	Tib. YANGA.
HO	HO	a river	{ Mongol. KHOL, GOL, Tibet. GO.
HIO	HIO	<i>who?</i>	{ Lithuan. HOO; Greek, HOS.
HAU	HIO	good	Zend. HU; Greek, EU,
K'AI	HOI	to rejoice, <i>joy, gay</i> , &c.	
HOH	HOT	to <i>hoot</i>	
1 K'U	HU	1) to go, to let go, 2) empty,	{ Sans. SU, to go; Greek, K'AO; Lat. HIO, to be empty; Greek, K'AINO, to <i>yawn</i> .
2 hu		3) to <i>yawn</i>	
3 k'ien	him		
KUH	KUK	a valley	Heb. GEY, a valley.
K'IUEN	HUN	<i>hound</i>	{ Cashmere, H O O N ; Greek, KUON.
'RH	l	<i>you</i>	Zend, HI.
RH	I	<i>two</i>	{ Siam. I-SIB (twenty) ; Burm. NIT; Geor- gian, ORI; Zend. DVI.
JEH	IT	to burn, <i>heat</i>	{ Zend, ATERE, Pelhivi, A T E S H , Greek AITHO.
1 KIA	KA	1,2,3) to unite; 1) to marry a husband; 1) a family; 2, 3,) together; 4) all, together with	{ Heb. GAM, adding ; Sans. GA, GAM, to come together; Goth. GA, together; Greek GAMEO, to marry; Lat. CUM, together; Rukheng, (Burm.) AKUNG, sign of the plural; Greek, KAI, and, also.
2 kien	kim		
3 kung	kung		
4 kiai	kai		
KIEN	KAN	a crevice, a room	{ Heb. KEN, a dwelling, <i>plu.</i> cells.
1 KIEN	KAN	1) hardship, adultery ;	{ Heb. KANA, to be jea- lous.
2 han	han	2) to hate	

<i>Mands.</i>	<i>Cantos</i>		
1 KIAH 2 hoh 3 yih	KAP hop yap	1,2,3, (to unite as two hands; to fit; 1) to press as between boards; 2) a box	{ Heb.KAPHIM, fastenings; K A P H, the palms of the hands; Eng. <i>hap</i> ; Siam.HIP, a chest.
KIU	KAU	nine	{ Siam.KAU, Burm. KO, Tibet.JUKU; Hindu. NAU.
KAU	KAU	a dog	{ Tibet.K'E, Ladak. KE, Burm. CHOE, CE CHOE, Celtic, KU.
KI k'i	KI k'i	to mark, fix; a pronoun and interrog. particle; self.	{ Heb.KI, mark; because; Sans.KI, Siam. KHI, interrog. part. Turk. and Uigur, KI, 3rd pers. pron. Tibet. RANG-KI, one's-self.
KIH	KIK	to strike; <i>kick</i> .	
1 KIEN 2 kiun 3 kwan	KIN kwan kun	1) to establish; firm, 1, 2, 3) to hold, 1,3) to behold; 1) to perceive, 2) a prince, 3) a governor (the first meanings suggest a connection with <i>chin</i> true)	{ Heb. KUN, to establish, and KEN, true, substantial; Eng. <i>ken</i> , <i>can</i> , &c. Burmese CHON an officer; Mongol. KHAN, a chief; Siam. KON, a man (KON-DI, a good man; <i>kiun-tsz'</i>) Welsh, CUN, <i>king</i> .
1 KIAU 2 kau 3 ko	KIU ko ko	high; to shout; proud; 3) to sing	{ Sans. KU, to shout, and GI, to sing; Anam, KAW, high; Heb. GAHAH, to arise, to be proud.
KO	KO	a brother	{ Tibet. GO; Mongol. AKA.
KO	KO	demons. pron.	{ Burm. KU; Slav. KO, Greek, HO.
KAN k'ien	KON k'in	a cane; a handle; a basis, a rule; firm, (connected with KIEN)	{ Greek, KANNA; Heb. KANEH, <i>cane</i> ; Greek, KANON, <i>canon</i> .
KOH kiueh	KOT kut	to cut, to decide	{ Heb. GEDZ, mowing, shearing.
KU	KU	to dwell	Heb. GUR.
KIUEN	KUN	to put away, to contribute	Tibet. KUON, to give.
KWAN	KUN	a jar, a <i>can</i>	Siam. KAN.

<i>Mand.</i>	<i>Canton.</i>		
K'IUN kiun	K'WAN kwan	a crowd, an army	Tibet. KWAN.
1 KIUEH 2 k'iuh 3 kuh 4 hiueh	KWAT wat fat ut	1) to dig; to scoop out, 2 to bend down 3 4), a den	{ Lat. FODIO, to dig. Eng. <i>Foss.</i>
LAN	LAN	to divide, to rend.	Lat. LANIO.
LI li lui	LI lai loi	to go from, to go on or upon, to progress, to succeed; to plough, a plough; 1) sharp	{ Sans. RI, to go & AR to plough; Greek, LEIOS smooth.
LEH	LAK	to bridle, to repress; the sides, the ribs.	{ Eng. <i>rack, reach</i> ; Tibet. LAK, the arms.
1 LAN 2 lien 3	LAM lim lin	to take, to collect, 1) to behold, to drag, rope; 2) a reaping hook, to reap.	{ Tibet. LOOM, to drag; Greek, LAMBANO, to take.
1 LAN 2 lieh	LAM * lip	1, 2) to skip, to <i>leap</i> 2) to hunt	Welsh, LLAMU, skip.
LANG	LANG	cold	Tibet. KRONG.
LIU lau	LAU	to flow, to leave behind, to detain; <i>low</i> , mean	{ Greek, LUO, to loose, to dissolve; RUO, REO, to gush, to flow.
LING	LING	to cause, to act upon, to make a noise, to ring; a collar:—by itself	{ Eng. <i>Ring</i> . Tibet. RAN G - KI, one's self.
LIEH	LIT	to divide, to split; violent (as cold or heat)	{ Sax. LITH, a joint, a division; & LIHT, <i>light</i> .
LIAU	LIU	to burn; a blaze, (Scotice) a <i>lowe</i>	Germ. LOHE.
1 LO 2 lun 3 lwan 4 luh	LO lun lun luk	1,2,4) to rotate, <i>round</i> ; 3) an egg. <i>Kwan-lun</i> , the continuous circle of the sun; 4) to <i>rock</i> . 2) Constant, near	{ Lat. ROTO; Heb. LUL, a winding stair. Eng. <i>roll</i> . Tibet. LO, the year. Burm. LUN, anything <i>round</i> , as an egg. Heb. LUN, to lodge.
LAU	LO	to labour, to weary	{ Heb. LAH, (? Lat. LUO LAVO; LABO, LABOR.)
LAU	LO	old, a man	{ Rukheng, (Burm.) LU a man.

* *Lo, lun*, compare 鄱, 潘, *p'o* and *p'un* from one phonetic.

<i>Mand.</i>	<i>Canton.</i>		
LOH	LOK	to descend, to take easy; pleasure	{ Greek, LEK'OO to lie down & LEK'OS a bed. (?) Lat. PLACET, DELECTO, <i>like</i> .
LUI	LUI	to thunder. to drum, to weep	{ Sans. RU, RUD, to cry. Heb. RU, to shout, & RAAM, to thunder.
LUH	LUK	six	{ Siamese, HUK; Tibet. GHUK; Hindu, CHEK.
LIUEH	LUT	weak, incompetent	{ Cashmere, LOOTZ, weak, and LOOTE, slow, light.
MA	MA	a horse or <i>mare</i>	{ Siam. MA, Mongol and Manchu MAR or MORI, Old Ger. MAR.
MAI	MAI	to secrete; to come up to: advanced in years.	{ Lat. MEO, to go, to pass.
1 MIN 2 wan 3 mien	MAN man min	1, 2) to exert one's self, to compassionate; 2) to listen, to ask; ornament, literature, civil officers; 1) mankind, the people	{ Sans. MAN, to think, Greek, MON, interrog. particle; Burm. MEN, a mandarin. Sans. MANU; Tibet. MI, <i>man</i> . Heb. MIN, kind, family.
MAN	MAN	to despise; spreading out; slow, sluggish.	{ Heb. MAN, to be slow; to refuse; Syriac. MEN, slow; Greek, MANOS, rare, spongy, soft.
WAN	MAN	ten thousand, <i>many</i> .	{ Siam. MUN, 10,000, and MAK, Tibet. MANG-PO, <i>many</i> .
1 WUH 2 moh 3 mieh 4 wu 5 wu 6 wi	MAT mut mit mo u mi	1) things, <i>matter</i> ; 2) branches, refuse, foam; to sink, to die; 2, 3) to perish; 1, 2, 3, 4, 5, 6) negative particles	{ 1) Phœn. MOT <i>mud</i> , <i>matter</i> . Heb. MUTS refuse, and MAT, a trifle; 2) Greek, MUDAO to be moist, to rot; Lat. METO, to cut off; Semitic, MUTH, Hindu. MOOA, dead; Coptic, MU.todie, Cashmere, MOODE to die 3) Greek, ME, OU, Turkish, ME, negative particles.
MIH	MAT	1) thick close; 2) honey, nectar	{ 1) Cashmere, MOTE, thick, close; 2) Sans. MADHU, honey. Greek, METHU; wine,— <i>mead</i> .

S. Mand. Canton.

MAU wu	MAU mo	to consult, to endeavour, to desire.	} Greek, MAO, to desire; MOUSA, <i>muse</i> .
MAU	MAU	male of quadrupeds	Ladak. MI, male.
WI mei	MI	to taste; small, delicate, beauti- ful, (to purse up the mouth, <i>Canton</i>), the tail, the extremity	{ Greek, MUO, to press the lips together; MIKROS & MINUS, small; MIA. <i>f.</i> one.
MIEN	MIN	to sleep, to lie down	Siam. MON, a pillow.
MING	MING	name	Lith. IMEN.
MU ma	MŌ ma	<i>mother, mama</i>	{ Siam. ME; Tibet. MA; Sans. M A T A R; Greek MATER, & MA, &c. Heb. EM.
MĀU	MŌ	a cap	Siam. MOAK.
MUH	MUK	wood, trees	{ Tungus. MU; Mongol, MODO; Samoyedic, MURCH.
MUH	MUK	eye	Tib. MIK.
NAI na	NAI na	but, yes, what? there!	{ Greek NAI & NU, yes, indeed! Heb. NA, indeed! pray! Siam. DAI, what.
NĀN	NĀN	difficult, <i>kan-nan</i> , hardship	{ Siam. KAN-NGAN, work.
WU	‘NG (‘M)	1st pers. pron.	Sans. ME,—M, <i>me</i> .
WU	‘NG	five	{ Hungarian ÖT; Chudic. WIIS; Siam. HA.
YIN	NGAN	silver, money,	Siam. NGAN.
YEN	NGĀN	the eyes, the face,— <i>eyne</i> .	{ Heb. AYN; Dekhan, ANK, eye; Greek, GENUS the chin, the beard; Lat. GENA, the eyelid, the cheek.
YEN	NGĀN	a wild goose	{ Greek, K’ EN; Eng. <i>gander</i> .
NIU	NGAU (ancient GAU),	an ox or <i>cow</i>	{ Siam. NGOA; Sans. GO, GA-US
YĀU ya	NGAU nga	1) to <i>gnaw</i> , 2) molar teeth	{ Greek KNAO; Eng. <i>gnash, jaw</i> ,

S. Mand. Canton.

YAU	NGĀU	to delight in	Lat. GAUDEO.
NGO	NGO	a <i>goose</i>	{ Tibet. N G O N G - P A : Sax. GOS.
WO	NGO	1st pers. pron.	{ Tibet. G O : Rukheng (Burm.) NGO : Zend, NO : Sans. NAH : Lat. NOS.
NI	NI	2nd pers. pron.	Sans. DHI.
NUI	NOI	inside	{ Tibet. NONG ; Ladak. NUNG.
NUN yuen	NÜN iin	<i>juvenile</i> , weak	{ Sans. YUVAN, YUN, <i>young</i> ; Tibet. NUNG, few.
NGAI	OI	alas ! to grieve, to love	{ Greek. OI, an exclama- tion of grief ; OIO, to think, to hope ; Heb. OY, alas ! <i>Woe</i> .
NGAN	ON	to rest ; how ? where ?	Heb. AN, where ? when ?
1 PA 2 pah 3 pih	PA pak pat	1) a father (see FU) ; to usurp. to rule ; a prince, an earl ; 3) a head minister.—2) white	{ Sans. PA, to rule. Zend. P E T E D & Pehlevi PAD, a head or chief, Heb. BAR, pure.
1 PI 2 k'wei 3 fi 4 fei	PAI fi fai fai	to destroy, to abolish, to cover up ; evil, hateful—3) not	{ Sans. PIY, to hate, to destroy ; Eng. <i>fiend</i> . <i>foe, fy</i> !
P·I	P·AI	to strike	Greek, PAIO.
PĀN	PĀN	to manage, a factor	{ Persian. PAN, a factor ; Old Ger. BAN, juris- diction ; princeps.
PIH	PĀT	to finish ; the <i>but</i> end of any- thing ; a hand net, a fork, a pencil ; <i>pads</i> for kneeling on.	{ Eng. B U T. B A T , French, BOUT.
PĀH pich	PĀT pit	1,) eight, 1, 2) to divide, <i>part</i>	{ Siam. PAT. Hindu. AT, eight. Heb. BAD, se- parate part (ḡ <i>Bether</i>).
P·ĀU p'au	P·ĀU p'au	a butcher, a slaughter house ; to rip open ; to fling, to plane,	{ Greek PHAO, to slay.
PI	PI	the nose	Heb. APH.
PIH	PIK	to urge, to press ; crowded ; <i>pucker. pack.</i>	{ Greek PUKA, densely.

S. Mand. Canton.

PIEN pan p'ien	PIN pan p'in	1, 2, 3) anything flat; 2) a board (compare FAN)	{ Burm. PIN, a table. Eng. <i>panel, pan, pane.</i>
PING	PENG	sickness, disease, defeat.	{ Greek PENOMAI, to labour, to be poor; Eng. <i>pain; pang.</i>
PU pau	PO pau	to spread out, to assist, to fill up, to recompense; 1) cotton or hemp eloth.	{ Gr. BUO, to stop up, to fill. Heb. BUTS. Gr. B U S S O S, fine linen.
P'OH	P'OK	wood, lumber.	Tibet. P'OK.
PEI	PUI	the back, the roof	Siam. PI, roof.
PUH p'ok pok pau	PUK p'ok pok po	1, 2, 3, 4) to rush against; 1) to seorch; 2, 3, 4,) to strike.	{ Heb. PHUH, to blow up a fire, to inflame. Eng. <i>puff, buffet.</i>
PUN pin	PUN pan	1) root; native, one's own; 1, 2) nature, sort	{ Zend. & Arm. BUN, nature.
POH p'oh	PUT p'ut	to <i>put</i> , to send, to scatter; to flutter; to <i>bud</i>	{ Eng. <i>put, bud, &c.</i>
SIN	SĀM	the heart	Tibet. SEMS.
SĀN	SĀM	three	{ Siam. S A M, Tibet. G S U M, Birm. S O N, Georgian, S A M I.
1 SĀH 2 san 3 sha	SĀT san sha	1, 2) to scatter; 1) to sow; 3) to sprinkle; <i>sand</i>	{ Heb. S H A T A H, to spread abroad, to strew. S a x o n, S A W A N, Ger. S A E N, to <i>sow.</i>
SHI sz'	SHAI sz'	to cause, to use, to send; ener- gy;—to pass away, to die	{ Gr. SEIO, to shake & S E U O, to drive, to hurry, to pursue, to put to flight.
SHĀN	SHĀN	a mountain, or hill	{ Tibet. SHUNS; Ar- menian.—SHAN, a termination meaning a place (? Hindu, STAN.)
SHIH	SHAP	ten	{ Siam. S I B, Burm. S H E, Tibet. C H U; Aryan D A S A T I.
SHĀH	SHĀT	to slay, to murder; noxious, malign	{ Heb. SHIHET, to des- troy; SHOT a whip, calamity; S A T A N the adversary.

S. Mand. Canton.

SHAU	SHAU	a beast.	Burm. CHAUN.
SHANG	SHEUNG	above.	{ Tibet. SDANG, above (but Siam. S O N G, under).
SHI sz'	SHI sz'	1) to be; 1, 2) this	{ Sans. A S, root S, to be; Zend, SE, Lith. SZE, Heb. ZE, this.
SHI	SHI	to reveal, to <i>show</i> ; to <i>see</i> ; time, <i>season</i>	{ Greek THEAOMAI, to behold with wonder. Heb. SHAAH, to look; an hour.
SHI sih soh soh	SHIK sik sok shok	1) to reap, to accumulate, to desire; 2) to spare; 3) to <i>seek</i> ; 4) to <i>suck</i> ; 2) to breath, to <i>sigh</i> , to rest.— <i>lak-sok</i> , to extort.	{ Lat. SECO, to cut; to mow, SEQUOR, to pursue; Greek. SIGE, silence, quiet. Eng. SOC, a suit.
SHIH	SHIK	form, fashion	{ Lat. SIC, thus, this manner.
SHIH	SHIK	to eat	{ Tibet. Z A S, Ladak. S U S, M a n c h u, DSCHE-ME; Hans- sa, CHI.
SHIH	SHEK	a stone	Hungarian. SZIKLA.
SHEN	SHIM	to flash— <i>shine</i> , <i>sheen</i> .	
SHING	SHING	a sound; to praise— <i>sing</i> .	
SHEH	SHIT	the tongue	Tibet. SHICH.
SO	SHO	that which	Goth. SO, this.
SHWUI	SHUI	water	{ Tibet. CH·U (CH·U- MIK a fountain, lit- water-eye), T u r k. SUW, ŠU.
SHUH	SHUK	ripe, skilled	{ Siam. SUK, ripe. Hindu SUK, to be able.
SHWOH	SHÜT	to speak, to <i>say</i>	{ Tibet. S E R; Heb. SICH, Chal. SUCHA.
SIEH hieh	SIT hit	to escape, to leak, to be exhaust- ed; to rest, to desist; 1) fragments — <i>sediment</i> .	{ San. SAD, Lat. SEDEO, to sit.
SU shu	SU shü	to unroll, to resuscitate, to ex- hilirate; cheerful, happy.	{ Zend, SU, to profit; Lat. SUSCITO, from root SU or SUS up- wards, &c. Greek, SOOS, safe.

S. Mand. Canton.

SUH	SUK	to lodge ; a lodging place	{ Heb. SUKAH, a hut, a dwelling.
SUN	SÜN	a grandchild, descendant.	Sans. SUNU, <i>son</i> .
SIUEH	SÜT	snow	{ Turk. SZUQ, cold. Man-chu, JUCHE, Heb. S'THAV, winter.
SZ'	SZ'	four	Siam. SI.
T'A	T'A	dem. pron.	{ San. TA, Goth. T H A, Greek, TA.
1 TI	TAI	1) God ; 2) heaven ; 3) a law, a canon ; 4) the light, <i>dawn</i> .	{ Greek, DIS & THEOS, Lat. DEUS, God. Sans. DIV, heaven. Tibet. DIN, the day. Zend. DIN, law.
2 t'ien	t'in		
3 tien	tin		
4 tan	tan		
T'I	T'I	a ladder	{ Siam. G A - D A I, a house-ladder.
TA	TAI	great, grand, excessive.	{ Gr. DA and ZA, as DA-PHOINOS, greatly bloody. Sans. TAR, to go beyond. Heb. DAV, enough.
t'ai	t'ai		
TEH	TAK	to get	Tibet. TUH.
TĀN	TĀN	single ; simple, tasteless	Heb. TAM, plain, artless.
1 TĀN	TĀN	to stretch ; to spread out ; to play on a stringed instrument ; 3) lightning.	} Sans. TAN, to stretch. Eng. <i>tone, thunder</i> .
2 tran	tan		
3 tien	tin		
TAH	TAP	to strike	Sans. TUP, TUD, TUJ.
t'ah	t'at		
ta	ta		
TIE	TE	A-TE or TE-TE, papa, <i>daddy</i>	{ Friesian, TATE, Sans. TADA, Lat. TATA.
TI	TI	the earth	{ Greek D E = G E, as DEMETER.
TIH	TIK	to drop, a drop ; to dig or scrape ; to hit ; exact ; the least particle ; —to lay in grain.	} Greek THIGO, to touch ; Eng. <i>tick ; take</i> ; Scot. <i>thig</i> .
t'ih	tik		
TO	TO	many	Rukheng (Burm.) RO & DO.
T'O	T'O	a horse carrying burdens, a camel	} Tibet. TAH, a horse.
TAU	TŌ	a knife	Ladak. TI.

S. Mand. Canton.

TU	TŌ	the capital; fullness; also; up to	Eng. <i>too</i> & <i>to</i> .
T'U	T'O	earth	Tibet. ZUR.
TS'IH	TS'AK	a thief	{ Tibet. DAK-PA. Heb. TSAAH, wandering, plundering.
TSIH	TSAP	to flock together, to crowd	{ Heb. TSABA, a multitude.
TSIH	TS'AT	seven	{ Siam. CHET. Hindu. SAT.
TSIE	TSE	sister	{ Siam. ANITCHA. Samoyedic. I D J A. Pehlevi, CHO.
TSIANG	TSEUNG	syrup, sauce	{ Tibet. TSANG, syrup, wine.
TSIH	TSIK	to collect	Sans. CHI.
SIH	TSIK	evening, late	{ Tibet. SHI, late (? Chinese, CH'I.)
TS'IEN	TS'IN	before	Ladak. TSON.
TSĀU	TSŌ	early	Tibet. SU.
TSOH	TSOK	to chisel, to cut.	{ Cashmere. TSOT, Ladak. CHUKSE.
TSUH	TSUK	a frame-work	Tibet. TSUK.
TSUH	TSUK	the foot, the leg	Heb. SHOK, the leg.
SUH	TS'UK	sudden, quick	Tibet. CHAK-PA.
TSUNG	TSUNG	to combine; together; the same	{ Greek, SUN, together with. Syr. ZUG, to join.
t'ung	t'ung		
TSZ'	TSZ'	a child	{ Bohemian, TSI, a daughter. Siam. BOOTCHI, a son and L A U - CHAI, a grandson.
	tsai		
TUH	TUK	to read, to study	{ Lat. DOCEO, to teach. Greek, DOKEO, to think.
YU	Û	in, upon, at, by	{ Berber, I---; Russ. VO, VE, in, at, by; Y---near.
YU	Û	to take part in; together.	Sans. YU, to mingle.

S. Mand. Canton.

JU	Ü	<i>You</i>	Sans. YU ; Tibet. KIU.
UH	UK	a house, a covering for a carriage,	Heb. GAG, the roof.
HWA	WA	to speak	{ Sans.VAK, VACH. AS, whence Greek, (root PHA) PHAO. Lat. FARI, <i>fame, fate.</i>
HWO	WAK	uncertain, to deceive	{ Lat. VACILLO; Eng. <i>wag, fickle, &c.</i>
HWAN	WAN	(a turning either favourable or unfavourable allied to FAN) visionary, delusive, <i>vain.</i>	{ Sans. VANA, <i>vain.</i>
YUNG	WING	everlasting	Tibet. RING.
HWOH	WOK	a boiler	Tibet. KOK-MA.
WANG	WONG	1 to rule, 1,2) royal, a king	{ Zend. WENGH, excel- lent, great.
WANG	WONG	to go— <i>Wend, wander.</i>	
NGAN	YAN	grace	Tibet.CHEN, Heb.K'EN.
JIN	YAN	man	{ Tibet. Y E N, Ladak. YENE.
YIN	YAN	to lead	Heb. 'ANAH.
YIH	YAT	one	{ Siam. SIB-ET, (eleven i.e. ten one,) Ugric, I T; Burm. T I T; Tibet. TSIK, Geor- gian, ERTI; Hindu, E K; Sans. E K A; Chal. K'AD.
JIH	YAT	day	Heb. 'ETI, time season.
YU	YAU	right hand	Tibet. YOR.
JOH	YEUK	if, perhaps	{ Tibet. Y A N G - N A , perhaps. Hindu, JO.
YANG	YEUNG	bright; the Ocean; vast, broad	{ Tibet. YANGS, broad.
KIEN	KAM	to inspect; to cut off a part	Gr. KOMEIO; KOMMA.
TIEH	TIT	alternation	Eng. <i>tide.</i>
TSIE	TSE	alas!	Hindu. CH'I, fy!
TUN	TUN	to bump; obtuse,	Lat. TUNDO.
YUEH	ÜT	the moon	Turk. AI.
YUN	WAN	clouds	Heb. 'ANAN.
HWAN	WAN	the soul	Zend. URVAN.
K'IH yeh	YAK it	1) to <i>eat</i> , 2) to choke, to sob.	{ San. AT, to <i>eat.</i>
YU	YAU	to ramble, to walk	Hindu. JAU.

CHAPTER IV.






THE CHINESE WRITTEN CHARACTER.

A FEW simple forms symbolical of positions and acts, and a few rude figures of natural objects, specimens of which are given at the close of this Chapter, constitute the foundation of the Chinese written language. Upon this foundation the language was built up, by slow stages, and by a variety of tribes speaking different dialects, till it became a powerful bond of union between them.

The symbolical forms are such as —, a horizontal line denoting unity; at the base of a character, denoting the ground; at the top, heaven, roof, head, &c.; and in the middle, standing for anything indefinite.

Repeated, 二, it is two, and again, 三, three.


Other forms by position, repetition, and inversion give an equal number of ideas.


‘Above’ was represented thus , and ‘below’ thus . ‘From top to bottom’ was a vertical line |. ‘Division’ was two bent lines , which also means ‘eight,’ perhaps from the fact that the number eight is capable of division by 2 and by 4. The idea of crossing or communion was expressed by a cross , or by two ; that of entering by the figure of a

wedge 人, and that of union (of three) by a triangle \triangle . 'Walking' was pictured by a man in two successive positions:— \curvearrowright is a man, \curvearrowleft a man 'walking.' So also long steps and short steps, and two men walking in opposite directions $\curvearrowright\curvearrowleft$ —*hang*, the general idea of moving on, walking, acting,—were represented to the eye.

The course of a bird mounting from the ground was pictured thus \curvearrowright , which line is repeated in the common character for flying, with two little marks attached by way of wings 飛. It appears also in the character 𨔵, meaning rapid flight, in 虱 a flea, and in 風 wind. The central portion of the last character means insects, vermin; which suggests the idea that wind was important chiefly as bringing or carrying off swarms of annoying and destructive insects, as gadflies, locusts, and the like. The line of flight appears again in 𨔵 *k'i*, which denotes the rising of vapour, the air.

Some natural objects such as \cup mouth, \ominus sun, \oplus field, Ψ child are well enough represented by a few simple lines, and these being once established have never essentially varied. Others, such as elephant, require considerable art to make a likeness of

them; and hence the original rude likeness  has become 象, merely conventional. The elephant is the Chinese ideal of form, and hence the last character also means form or figure. This metaphorical use of characters was by and by extended to all invisible things and abstract ideas. Rolling thunder

was originally . A part was sometimes used for the whole; thus, a sheep was represented by its horns

𠂇, and an ox in the same way 𠂈; which reminds us of the first letter of the Hebrew alphabet, the ancient form of which, (𠂉 or 𠂊) is not unlike the Chinese 牛 *gau*, ox. And why should not the primitive name, containing the broad *a*, have been an imitation of the sound of lowing? In the Semitic languages we have not only the slightly guttural *aleph*, *gA*, but also *GAAH* to low; in the Aryan family we have *GÔ* or *GÂ* a *cow* or *ox*, and *GOÁO* to groan; and in Chinese *ngau* an ox, *ngau* to sing, to hum, and 𠂋 *hau*, to low. A variation of the last is 𠂌 *mau*, the Greek *MŪ* whence *MUKAOMAI*, to low, to bellow. But to show that even these imitations of the sounds of animals are almost purely conventional, we have only to mark the wide difference between *G* and *M* in the case of the ox, or still better to compare *MU* and *mau* to bellow with 'mew,' the Chinese *māu*, and *miu*, the cry of a cat.

In Chinese an ox, as being the most important object to the husbandman, stands for one article of any kind. Any part of a man's personal property is 件 *kien*.

The beautiful, the good and the right are all expressed by means of a sheep. A fine large sheep is 'beauty,' a sheep's mouth is 'goodness,' and my sheep is 'righteousness.' These and a thousand other metaphoric uses of the characters for domestic animals, clearly show the occupation of the first Chinese who attempted writing.

The whole vocabulary of 40,000 symbols is a rich mine of Chinese antiquities which has yet to be explored. We may take a glance at the domestic economy of the imaginary sage who invented the characters. His wife was his broom holder; each son she

bore him was additional strength for the field ; * her temper not always the best was greatly ameliorated by the presence of the babe ; †—in fact the two together were as good as lambs. Having more than one woman in the house caused broils. The service of a woman's right hand was slavery. The sage sat on the ground, for chairs had not been invented. Offensive arms were in continual requisition, and he was not himself without his halberd in hand, or his bow. ‡ All his ideas of a currency were connected with *cowries* ; and as cowries were inadequate for large transactions barter was commonly resorted to. || Occupying an inland country he knew little of the sea ; hence none of the primitive symbols is derived from that part of nature. His principal occupations were agriculture, hunting, and war. Accordingly there are over 40 primary characters connected with husbandry and the processes of vegetation, 15 connected with hunting and weapons, 7 for domestic animals, 16 for wild beasts, and 13 for birds. As a rule the figures of visible objects are the radicals and abstract ideas are represented by means of them. The symbol for an arrow 矢 *shi* must have been familiar before it became phonetic in 知 *chi*, to know ; 門

* 婦, 男.

† 好 A woman and a child, or it may be a lass and a lad together, mean 'good.' Many characters derived from 女 woman have a bad meaning

‡ 奴, 我·奴, 坐, 躬,

|| 貿 and 粥 (= 賣 read *yuh*), 'bartering,' were before 買, 賣 *mai mai* 'buying and selling,' hence the phonetic power of 賣—*tsuh*, *shuh*, *tuh*, and not *mai*.

mun, a double door, must have been before 問 *wan*, to ask; or 聞 *wan* to hear; and 箕 *ki*, a sieve, before 其 *k'i*, the pronoun. So also there must have been the symbol for rain 雨, the symbol for mouth 口, and the symbol for sorcerers 巫 (two men posture-making,)—perhaps also the phonetic 零 *ling*, the dropping of rain,—before the present complicated character for spiritual activity could be made—靈 *ling*. This is not the work of one generation or two. The written language was evidently a slow natural growth, as much beyond the power of any single individual either to invent or materially to alter as the spoken language.

We may therefore consider it certain that the sage, whether he be called Fuh-hi, or Tsang-kieh, or Sieh, or any other name, who suddenly introduced the developed system of Chinese writing, with all the six kinds of characters, is a creature of fancy. This becomes still more apparent when we attempt to find out from the earliest commentators and lexicographers, and from old inscriptions what the nature of original Chinese writing was. The inscriptions are of doubtful authority; but we must allow that, even if forged, they may contain a traditional truth as to the form of the characters.

The beautiful engravings of Ancient Chinese Vases with inscriptions, published by Mr. P. P. Thoms, do not represent realities. The inscriptions are for the most part viewed with great suspicion by the Chinese themselves; and they may well be so, for it is a notorious fact that ancient curiosities are *manufactured* to any extent, and adapted to all degrees of credulity in every great city in China. The work from which Mr. Thoms copied is severely criticised in the Catalogue of the Imperial Library. It was compiled in

the twelfth century. The figures of vases are elaborately executed, and everyone without a flaw.

But, though scarcely any of the inscriptions purporting to belong to the Shang Dynasty (1600—1048, B. C.) can be relied upon as entirely genuine, we may gather from them and the other sources indicated a general idea of what Chinese writing was during that period. We are evidently getting near to the stage of simple hieroglyphics, as will appear from the following examples.

Ancient Character.

Modern Character.



雞

ki, A fowl.



兕

ts'ze, A rhinoceros.



象

siang, An elephant.



蠆

ch'ai, A scorpion.



魚

yü, A fish.



首

shau, A head.



矢

shi, An arrow.



射

shie, Archery.



斧

fu, An axe.

Ancient Character.*Modern Character.*

鼎	<i>ting,</i>	A tripod.
廟	<i>miáu,</i>	A temple.
旗	<i>k'i,</i>	A flag.
環	<i>hwan,</i>	Rings.
雷	<i>lui,</i>	Thunder.
禾	<i>ho,</i>	Grain.
見	<i>kien,</i>	Seeing.
齊	<i>ts'i,</i>	Adjusting.
飲	<i>yin,</i>	Drinking.

CHAPTER V.

STATE OF CHINA IN THE BEGINNING OF THE CHOW DYNASTY.—TRADITIONS OF EARLIER TIMES.

The 35th parallel of North latitude from the borders of Tibet to Shan-tung marks very nearly the course of the earliest Chinese civilization. And a parallelogram extending two degrees north and two degrees south of this line, and from the western border of Shen-si to within fifty miles of the coast of Shan-tung, thus measuring north and south about 250 miles and east and west about 600, will include almost all that part of China where we have reason to believe that letters were cultivated in the beginning of the Chow dynasty, 1000 B. C. The area thus indicated is not much greater than that of the British Isles, and scarcely equal to three of the present eighteen provinces, or one-sixth part of China Proper. The civilized people of this Middle Kingdom were closely hemmed in on all sides by hostile barbarians. On the East the *great-bow-men*, 夷 I, held possession of the promontory of Shan-tung and the whole Coast-line to the mouth of the Hwae river (Shoo-king. V. xxix.), where, turning south-westward, they occupied a great portion of the modern Provinces of Kiang-su, and Ngan-hwui. On the South all along the

Yang-tsze were the 蠻 MĀN, *ungovernable vermin*, also called 犇 Mē (Bē) or Bleaters. On the West were *mounted warriors*, of whom came the Ts'inites. Their name 戎 JUNG, though translated 'western barbarians,' meant also 'weapons' (Shoo-king V. xix. 12; iii. 9), and in the ancient Ballads of Ts'in 'a war-chariot.' It also meant 'great,' a proof of the respect in which these JUNG were held. And finally on the North, within and without the Northern bend of the Hwang-ho, were the 狄 TIH, * *fiery-dogs*, 'tykes,' distinguished also as 'red tykes' and 'white tykes' perhaps in reference to their complexion, as contrasted with that of the Li-min.

We need not suppose that there were just four outside races and no more; but the general idea may be admitted that on all sides the Country was preoccupied by barbarous people; and not only so, they were mixed up with the more cultivated and ruling races, sometimes as servants (Shoo. V. xxii. 14.) sometimes as disagreeable neighbours (Ib. xxix. 1. *note*), and sometimes as allies. One Emperor resorted to the expedient of marrying one of the Tih's daughters, and making her Queen, to secure their help against the feudal Chief of Ching (B. C. 636). All the above mentioned races were without letters, 'mean and degraded barbarians, who held no communication by writing with superior States,'—except the Ts'inites on the West, whose Ballads have a place in the Book of Poetry. This exception has an important bearing on the question of the origin of Chinese civilization, for the Ts'inites must have occupied the borders of Tibet before they displaced the Chowites from Shen-si.

* Their country was called Demon-land or Ghost-land.—鬼方。

On the other hand the States of Ts'oo and Woo, embracing the whole of Central China watered by the Yang-tsze, the Han, and the Hwâe rivers, had no Poetry, or literature; and their existence was not so much as recognized at the commencement of the Chow dynasty. Woo does not appear in History till B. C. 584. It embraced the modern Nan-king, and Shanghai. Further South still, and further removed from the pale of civilization, was Yuch, where tradition gives us to understand the Great Yu (會稽 *hwui-k'i*) 'investigated' the principles of government on the top of a mountain which he named in consequence Hwui-k'i; where afterwards he died and was buried; where his descendant Woo-yu, the Son of the Emperor Shâu-k'ang was appointed a chief to maintain the Sacrifices at the tomb of Yu (B. C. 2066); and into the neighbourhood of which, though not so far off, the last of his line, the tyrant Këe, was banished (B. C. 1765, Dr. Legge's *Shoo-king* III. iv. *concluding note*). Yet the people of Yuch and Hwui-k'i remained for a thousand years after without letters, and only began to be known to the Chowites in the time of Confucius. Before that the descendants of Yu, we are told in the Historical Records, 'tattooed their bodies, cut short their hair, brushed aside the tall grass, and dwelt in the bush.' The natural inference from all this is that the Great Yu, making due allowance for degeneracy, and his descendants who ruled in China about 400 years, from 2000 to 1600 B. C., were not very different from unlettered savages; and that they were driven towards the east and south by the more cultivated races, that followed them from the west. Compared with the Miao-tsze with whom Yu fought, he and his Heaites may have been a civilized and intelligent people; so that though they defeated him in battle, he gained their respect by peace-

able means, and obtained a permanent settlement in the low country, the Miauites and other nomadic tribes (羌 shepherds or 姜 shepherdesses) preferring the high lands and dreading the swamps, which Yu on the other hand set about draining and cultivating. But as for the rest of the story—the regal pomp, the extensive empire, the brilliant intelligence, and divine virtue of Yau and Shun; their astronomy, surveying, and legislation; their galaxy of virtuous ministers, including, as the foremost among them, the ancestors of the several succeeding dynasties, to each of whom the empire is offered as if by anticipation; their chief of the four Mountains, by whom a halo of ancient glory is thrown over the powerful state of Ts'i, and other descendants of the mountaineers or shepherds; &c.—we may rest assured that it is as purely a work of imagination, as Hesiod's Theogony, Plato's Republic, or More's Utopia.

We have no more reason to accept the history of Yu and the Heaites as given in the Shoo-king, or as amplified by Sze-ma T'sien, than we have for believing the Monk of Monmouth's history of the Britons before the invasion of Julius Cæsar. And yet when we reflect how tenderly, even within a recent period, the most learned of our countrymen handled these fables, so flattering to their vanity, about ancient British kings, and Druid sages, who 'invented and taught such philosophy and other learning as were never read of nor heard of by any men before'—when we are told that an antiquary of Oxford could discern the first shadowings of the modern University in 'the universal knowledge' of the Druidical institution in 'ethics, politics, civil law, divinity and poetry,'* we need not wonder at the weakness of

* See D'Israeli's *Amenities of Literature*, Vol. I. p. 1, *et seq.*

Confucius for those shadowy beings Yáu and Shun, whose 'doctrines he handed down, as if they had been his ancestors.' † Nor need we be at a loss to account for the profound reverence with which the whole Chinese nation looks back still to those founders of the empire who instituted, as by a divine *fiat*, astronomy, letters, jurisprudence, architecture, religion, music, and eloquence.* What matters it if their writings have perished and their enchanting music is heard no more? What, if nothing equivalent to a Druid-cairn remains to show of what style their architecture was? What, if their astronomical instruments and their methods of calculation ‡ were never described even by Confucius himself? What, if there be a little undesirable break of some centuries in each of the genealogies by which different chieftains of after times are connected with the ministers of Yáu and Shun? All this is no stumbling block to a willing faith. The degeneracy of great men's sons has become proverbial; and so it was that the descendants of Yu, the hero of the flood, were found tattooing their bodies and squatting in the bush; those of the 'minister of Instruction' were never heard

† Doctrine of the Mean, xxx.

* Shoo-king, Canons of Yau and Shun.

‡ I have been asked 'what I regard as the real value of the Yau-tien (Shoo-king I.) astronomy as an index of the scientific progress of the ancient Chinese, the place where they were residing, and the period when this relic was written.' As far as the astronomy is concerned the Yau-tien might have been written by Confucius. The only data wanted would be the length of the year in round numbers—366 days, and the traditional opinion, still prevalent in his time, that the southing of the Pleiades in the evening marked the middle of winter. Confucius was not a great geometrician; but even he had some notion of finding out, from 'one corner of a subject' given, the

other three. Given 昴 the Pleiades to find 鳥 Hydra, 火 Scorpio, and 虛 Aquarius.

of for four centuries * till T'ang arose to punish Këé; those of the 'minister of Agriculture' disappeared for a time among the barbarians of the West, † till the spirit of the ancient sages revived in them and they returned to claim their birth-right and rule in their turn the Middle Kingdom; and finally the sons of the 'Forester,' after becoming entirely identified with the 'mounted warriors' of Tibet, came eastward again under the name of T'sin to rival the Agriculturists, and show by a course of conquest and tyranny, how they had treasured up the lessons of Yau and Shun. All these were doubtless the descendants of gods, though their genealogy cannot be traced. Yau and Shun were themselves divine; and they and their ministers were surely second cousins, all the sons of gods, and tracing their descent from some 皇帝 *Hwang-ti*, great god, or 黃帝 *Hwang-ti*, yellow-god—yellow being the colour of earth, the greatest of the elements. Then the elements being five in number, there must have been the same number of hero-gods ruling in succession; and are not their names and their mighty deeds recorded in Sze-ma T'sin's authentic history,—Hwang-ti, Chuen-heñh, Ti-K'uh, Ti-yau, and Ti-shun? Such is the Chinaman's faith; and, alas! such are his gods. Confucius, or the author of the Shoo-king, gives him two such,—a duality corresponding perhaps to Heaven and Earth, or the *K'ien* and *K'wan* of the Yih-king; Sze-ma adds three to

* Sze-ma Tsin indeed gives 14 generations; and the last five names are formed from five of the ten 'celestial stems,' which were used in reckoning days. There may be some truth in this, since it appears that the Shangites had a practice of taking names from days,—*Qu.* birth-days? See Bamboo

Books, *note* on T'ang the Successful's name (天乙). But allowing 14 generations from Sëé to T'ang, these would scarcely embrace the whole of the dynasty Hea, or 4 centuries and a half.

† 竄於戎狄之間

these, and mates them with the five elements. He also hints that there was a Fire-god before the Yellow, or Earth-god; thus leaving room for additions to any extent. *Shin-nung*, the spirit-like husbandman, the patron saint of 'a shrike-tongued barbarian of the South,'* who irritated the Philosopher Mencius, was the Fire-god; and before him *Fuh-hi*, the first butcher, whom some scholars have supposed to be Noah, was the Wood-god. Then before these there were the dynasties of the 'three powers'—heaven, earth, and man. Other additions and adjustments were made, traditional fables from different quarters, such as that about *Shin-nung* from the Ts'oo Country in the South, being mixed up with superstition (falsely called philosophy) about the elements, powers, &c.; but enough has been said to show that it is high time for western students of Chinese history to banish from its pages all the hero-gods, or *jin-tis* of antiquity, and assign them to their only legitimate place among the Herculeses and Romuluses of western mythology. And where the *Tis* go, their ministers must go with them. If any of them had a real existence somewhere in China as Kau-yau, and Yu, they were not the contemporary ministers of a great prince, nor were they in other respects at all what they are represented to have been. So that in fact the existence of Yu himself is a point of as slight historical importance as the existence of King Arthur. We can know nothing certain about him, beyond the fact that he was a chief of the Heaites, and undertook the cultivation of the marshy ground about the Southern bend of the Hwang-ho in Shen-si. So much the Poetry intimates. And though it says nothing of Yáu or Shun, it speaks of a *flood* in connection with Yu. The passage has

* Mencius, III. i. IV.

an important bearing on the origin of the Shang-ites, and must be given entire :—

Renowned for deep wisdom was Shang :
 For long did its fortunes expand.
 'Twas after flood had laid waste,
 And Yu had divided the land ;
 When, reaching to outer great states,
 Yu's kingdom had grown far and wide :
 That [Séc] of Jung's daughter was born,
 God's heir who in Shang did abide.

It is not said expressly that Yu did anything to the flood, although taken in connection with the account in the Shoo-king the language might seem to imply it. What are we to say of this flood? One thing is certain, that no man ever did or ever could do anything towards assuaging or draining off the waters of a flood in the ordinary sense of the term. When the Yang-tsze overflowed its banks last year, what could all the skill and appliances of modern engineering have done to make the waters subside? On the other hand, if some small portion of the country became permanently submerged, one cannot see how the name or the description in the Classics could apply to such an event; and still less would they apply to a state of things which the people found when they first came into the country. I am therefore inclined to think that two things perfectly distinct are confounded together here, (1) a serious and destructive inundation, and (2) Yu's draining and embanking operations. The latter might to some extent prevent the former, but could not cure it. Just as we know very well the Chinese can now build up a wall to keep the high water of a river from running over their rice-fields, but cannot make the river itself run low or improve matters after the waters have already risen and overflowed, till they subside again in the course of nature. So then, the *flood* and Yu's labours being disconnected, it may have been in another

part of the world and in a different age from his ; and any one who identifies it with that in the Book of Genesis may safely challenge those who sneer at him to give a better account of the tradition.

With regard to the origin of Sëē and the Shangites three things are noticeable in the above passage from the Poetry, (1) that the birth of Sëē is represented as taking place *after* the establishment of Yu's dominion, (2) that this event would seem to have occurred beyond Yu's kingdom in a great state called Jung, and (3) that this Jung (城 the character for 'western barbarians' with the addition of 女 *nü*, 'daughter') was according to the older traditions somewhere about the Kwan-lun mountains in Tibet.* Here then Sëē (契 *writing*) was born *after* the time of Yu, in consequence of his mother, Jung's daughter, swallowing an egg that fell down from heaven, or, according to the text of the Poetry, 'when heaven sent down the dark swallow,' the bird of 'spring' that comes at St. Valentine's.

In a similar manner was the ancestor of the Chowites, Tseih (稷 *grain*), born by miraculous conception, in consequence of his mother Kiang-yuen (姜嫄 †

* See Choo-Hi's commentary *in loco*. He says, 不周之北 'on the north of the Defective mountain,' and adds that he suspects it cannot have been so far off as that. We need not be particular about the locality of this Defective mountain, *Puh-chau*; which was made so by the hero-god Chuen-heüh butting at it in a fit of rage (Hwai-nan-tsze), and was in the wilds of the west (Shan-hai-king, XVI.) beyond the Koko-nor.

† If we could identify 姜水 *Kiang Water* with 江水 *Kiang Water*, the Yang-tsze; and make 不姜 *Puh-kiang* or 'the last of the Black Water' equivalent to 畢江 *Pih-kiang*, the 'but-end' (the source) of the Yang-tsze, which is according to fact; we should have a clue to the origin of 姜嫄 *Kiang-yuen* (comp. 江源), and of 'the spirit-like husbandman' mentioned above. See Kang-hi's Dic. under 姜; and Shoo-king, III. i. Pt. i. 62.

a shepherdess) treading in the great-toe-print of God, * according to the Poetry. The western origin of this race is everywhere apparent.

* *Ti*, God is supposed by some Chinese commentators to be used occasionally for 'great,' as *Elohim* is in Hebrew.

CHAPTER VI.

CONCLUSIONS.

At whatever time the first inhabitants came into China from beyond Hindu-Cush, we may be sure they did not come as a single pair or family; and did not pass over the intervening space in one journey continued from day to day. The idea of a few individuals detaching themselves from the race and travelling over 2000 miles of country inhabited by wild beasts is out of the question. As the branches of the banian naturally retain their connection with the central trunk, while they make provision for accidental isolation by striking new roots of their own; so the various families spreading out from the one parent race of man would naturally continue to hold intercourse with one another, and especially with the stationary portion of the race. When isolation came it would not be of choice but of necessity; or after strife and arrogance had overcome the natural tendency to coalesce, which was exemplified in the plain of Shinar. At the same time there would always be wild roving spirits still venturing further and further beyond the limits of the inhabited country, and such we might expect to be the first to reach any given place far removed from the centre of the world's

population and civilization. Their roving habits would lead to degeneracy in intellectual culture and the arts of civilized life. Hence, granting that man primeval was something superior to a savage or an ape, we need not necessarily expect to find the first inhabitants of any remote country equal, much less superior, to their progenitors.

The comparatively inhospitable climate and soil of Tibet would accelerate the eastward migration of such hordes as first found their way into that country.

Nomadic tribes would naturally precede the more settled or agricultural people; and when the latter, tempted by the report of a richer land ahead, advanced to colonize the far east, they would bring with them more of the central civilization, as latest arrivals bring latest news. These would by their intellectual superiority be fitted to rule, while the nomadic tribes would exceed them in strength and numbers. Still the difference would not be so great as to prevent free intercourse and intermarriage, which would soon obliterate all distinctions. Wide intermarriage has always been the rule in China. In earliest times the farmers' sons wooed the shepherds' daughters; and to this day a father-in-law is called *Yoh-fu*, 'Mountain-father,'—a remembrance of the ancient custom. One of the Emperors of Chow having married a 'Lady Shepherd,' which was no uncommon thing with them, appointed, we are told, his brother-in-law to be chief of Seay, a place about a hundred miles north of Hankow, and on the occasion a poem was made in praise of the Shepherd family, beginning thus:—

Great and lofty are the mountains,
 Towering to the heavens blue.
 Down the mountains send their spirit,
 Giving birth to Shin and Po.

Shin is the brother-in-law; and Po is the person called 'the prince of Leu' in the Shoo-king V. xxvii.

The only race which seems to have stood out against this process of amalgamation is the Miāu-tsze. They may be a remnant of the same people who opposed the Heaites 4000 years ago, who were supposed to be in the neighbourhood of Hankow just before the Christian era, and who are still found in the south of China, though little known to Europeans as yet.

It has been suggested in a former chapter, from the situation of the rivers, that the whole of south-eastern Asia was probably peopled from Tibet. Now the highest part of the Yang-tsze (the Black-water *) lies west of the sources of the Hwang-ho, and would mark for many miles the common route of all that portion of the people who were moving towards China. They would only separate near the sources of the Ho; some choosing that stream; and others the Kiang, which there turns southward. Those who chose the latter became the 'ungovernable vermin of the south.' But they also had a 'spirit-like husbandman' among them, as those of the Hwang-Ho had a Yu and a Tseih. They had however no Sçē, or independent invention or writing, and were indebted to their northern neighbours for the art, which gradually spread from the Hwang-ho north and south, till, with intermarriage and other causes, it combined to make the inhabitants of China from the Great Wall to Canton, and from Tibet to the Pacific Ocean, *one* people. The idea of hieroglyphic writing was, I believe, first introduced by western 'traders,' (商 *Shang* means Traders) during the supremacy of the Heaites, between 2000 and 1600 B. C. These Traders, the Shangites, about the latter date, under T'ang the

* The modern name is Katsi-oulan or Muru-ussu.

Successful, upset the rule of Hea, and took possession of Shan-si and Honan, driving the Heaites towards the coast. They ruled for about 550 years;—we must keep to round numbers,. The current chronology of this period is rejected as without any authority, and because in the bare list of reigns given, in two instances, a son dies more than a hundred years after his father; to wit, T'ai-mau, son of T'ai-k'ang, and Siau-yih, son of Tsoo-ting. For similar reasons and in order to make the names of days of the moon in the Shoo-king, agree with our calculations, we should make the rule of the Chowites, who came in their turn to drive the Shangites out of the Central Land, to commence B. C. 1048. This differs only by one year from the Bamboo Books.

Thus acting upon the caution of Mencius, who tells us, 'it would be better to be without the Book of History than to give entire credit to it,' I have endeavoured to strike the due mean between credulity and scepticism; with what success, I must leave my readers to judge. The following are some of the most important results of our analysis.

I.

It is true that there were people in China before 2000 B.C., or the dynasty of the Heaites.

It is not true that there was a great empire and divine emperors in China before the Hea dynasty.

II.

It is true that the Heaites encountered and to some extent overcame the difficulty of cultivating a flat country exposed to the inundations of a great river; and that they were the ruling race in China for about 400 years (2000—1600 B. C.).

It is not true that the founder of the Hea dynasty, named Yu, assuaged a great flood which covered the hills of China.

III.

It is true that in the time of the Heaites, and perhaps before, there were people in China who tilled the ground and cultivated grain.

It is not true that there was a man before the Hea dynasty named 'Spirit-husbandman,' who introduced and perfected agriculture; or a man named 'Grain,' who first sowed all kinds of corn.

IV.

It is true that hieroglyphic writing was practised in China by the Shangites as early as 1600 B. C. (Shoo-king IV. v. Pt. i. 2)

It is not true that there was a man named 'Writings,' who superintended education before 2000 B. C.

V.

It is true that the founders of fresh dynasties—Shang 1600,—Chow 1048,—Ts'in 220 B. C.—came immediately from the west, from the people called *Jung* or 'western barbarians.'

It is not true that the remote ancestors of all the founders of dynasties were in China as great chiefs and ministers of hero-gods before 2000 B. C.

VI.

The people and the civilization of China are derived from the west, and only some important inventions belong to the race.

And it is not true that the Chinese and their civilization are derived from primeval *Tis* and *Sages*, 'who invented and taught such philosophy and other learning as were never read of nor heard of by any men before.'

ERRATA.


Dele a superfluous *r* after *fo* in two cases in note, page 36.

The asterisk is misplaced on page 47.

The syllable tau, is omitted under TU page 54, and
hwang under WANG page 55.

The character 我 should be next to 躬 in note ‡,
page 59.

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